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THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

IF we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."—*Theodore Roosevelt.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President

Jay Benson Hamilton, D.D., Secretary

JAY BENSON HAMILTON, D.D., Editor, 24 East 125 St., New York, N. Y.

ASSOCIATE EDITORS

David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D.,

Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

The Bible Champion---September, 1919

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Important Instructions: Correspondence—All mail intended for the Editor should be addressed to him at 24 East 125 St., New York, N. Y. All mail pertaining to business and all checks and money orders should be addressed to, and made payable to, Frank J. Boyer, Publisher, Reading, Pa.

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The Bible League of North America

An Organization Formed to Promote a True Knowledge
of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES



THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of *THE BIBLE CHAMPION*, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1: 18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man*, "The works that I do, shall ye do, and greater works shall ye do." (John 14: 12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65: 24.)

4. **"The Modern Prophet, a Lawyer."** "To the Law and to the Testimony." (Isaiah 8: 20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8: 11, 12.)

"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3: 26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6: 4-10.)

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 25

SEPTEMBER, 1919

No. 9

The Arena

A Nation-wide Campaign

Union Bible Conference, by Bible League of North America, Conducted by the
General Secretary, Jay Benson Hamilton

To the Christian Ministry of America:—



DEAR BRETHREN:—I completed my seventeenth year in the pastorate of five Methodist Episcopal Churches in Greater New York, this year I have retired from the active Ministry. I will continue the work of the Bible League of North America, and edit the BIBLE CHAMPION, its organ, as I have for six years. The Bible League is an Interdenominational Organization which stands for the maintenance of the Bible as the Divinely Inspired Word of God. The Bible League conducts Bible Conferences under the direction of its Secretary, addressed by eminent speakers of all Evangelical Denominations.

The Menace from the Hun assaults upon the Bible is now Nation-wide. Higher Criticism, the synonym of Modern Scholarship, boasts that the victory is already won. The Bible is now only a human book and is so accepted by the scholarship of the world. Orthodox Educational Institutions accept and teach the modern interpretation. Orthodox Publishing Houses issue literature relating to the Scriptures entitled to rank with the productions of Hume, Paine, and Ingersoll. Only a Nation-wide crusade will save the Church and Nation from an unparalleled disaster.

We have selected for the opening series of Conferences, New York, Philadelphia, and Boston. These cities and their vicinities have many strong influential Evangelical Churches, and a multitude of Ministers of advanced scholarship and eminent pulpit and platform ability. One hundred or more of these are solicited to aid in this movement, by preparing an address of thirty or more minutes, covering some phase of Biblical Criticism for the Conference in their locality. As fast as the way can be opened and the speakers be secured, the other centers will be entered for the same work in a similar manner.

The interest sure to be awakened and aroused, will bring together in the Bible League a host of Ministers and Laymen, who believe the Bible to be the Word of God. This will give in every important community, representative scholars, prepared to meet instantly in a fitting manner, the blatant detraction and derision of the Sacred Scriptures. Public opinion can thus be shaped and influenced in accordance with the standard Scriptural Scholarship of the world. The BIBLE CHAMPION is filled with matter by eminent writers from both sides of the sea and is an armory of assault and defense that will furnish weapons to put an end to the shameful calumnies and wicked misrepresentations of the enemies of Divine Truth.

Will you aid us by speaking and helping to secure openings for Bible Conferences of strategic situation and character? We plan to reach the smaller as well as the larger communities. Please reply immediately and give names of men who might also coöperate with us. A preliminary Conference, at which I will be present, can be held in any center to consider and council as to the work and plans.

Yours faithfully,

JAY BENSON HAMILTON,

General Secretary of the Bible League of North America.

The Origin of the First Man; his Creation by Jehovah

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.



HAVING eliminated the theory of evolution, also the fortuitous concurrence of atoms (chance) and other naturalistic-materialistic hypotheses that have appeared under a half score of fantastic names, from having any place or part in the origin of the first man, there remains, so far as now can be seen, only one other agency that could have placed the first man upon the earth, namely a Being called God, who is represented as having no beginning, as being all powerful, all knowing, everywhere present, the absolute ruler of the universe, imminent in it and at the same time in every way transcendent over it, and having all the characteristics that constitute an actual personality, or a person.

But while the elimination by the process of exclusion of all agencies, except God, in the creation of man, would have been accepted a while since as sufficient yet of late non-belief and unbelief, more or less pronounced as to everything supernatural, has taken possession of the popular thought to such extent that arguments and evidence, once satisfactorily, do not meet the requirements at present demanded by the modern wayside traveler, or by some men who are classed among philosophers.

In the sixteenth, seventeenth and eighteenth centuries even such skeptics as Thomas Hobbs, Voltaire, David Hume, Edward Gibbon, Thomas Paine and others took for granted that belief in an Almighty Creator and Ruler had been so fully established there was no need for further argument in its defence. And as late as three-quarters of a century prior to 1860 students of theology were wont to smile at the ponderous arguments that had been advanced in support of the divine existence; that part of the creed was then thought to be removed from the field of theological controversy. Cicero's reasoning as to the marble statue, Paley's argument based upon the watch maker's watch, and the evidence from analogy by Bishop Butler, were looked upon as antiquated and unnecessary in the field of theological enquiry.

But during the life time of Mr. Darwin there came a change in the drift of unbelief, for which it should be said, he was only indirectly responsible. A vast amount of new scientific material was brought into theological discussion and drawing various inferences from what Mr. Darwin, Mr. Spencer, Professor Hæckel and others had said, it became popular to dismiss God from the universe and then naturalism-materialism easily came to the front. Undevout minds then caught a glimpse of the wheels and movements of nature's mechanisms and had little inclination to look for anything back of the machinery; the mechanism became all sufficient. This change of theological attitude was early taken up by the leaders of German thought, who, as an originitive people, never have been noteworthy, though ingenious enough in enlarging upon, if not improving upon the thoughts and inventions of others. As might be expected, they seized upon the evolutionary theory of Mr. Darwin and began to carry it to what might be regarded as its logical conclusions.

The theory was applied as Mr. Darwin never intended, to such subjects as education, civilization, theology, ethics and religion. Natural selection and survival of the fittest were introduced into civic and political affairs, and the outcome of it all, we are free to say, has largely contributed to the world's war, and to the restless, selfish, and almost hopeless turmoil into which mankind is now plunging.

It may be stating the matter too strongly to say that atheism has had its conception or origin exclusively in materialistic evolution, for the natural depravity and perversity of the human heart hold more than a third or fourth place in accounting for the misery and almost despair of a disjointed world. Men have talked of "*unknowen power*," of a "*veiled being*," of "*an absentee God*" of a "*finite and growing God*," of a "*struggling and suffering God*," until the Jehovah of the Bible has well nigh disappeared in the mists of unbelief, and even in cultured circles men are found reasoning that "God cannot be omnipotent, but must be limited in knowledge and power or else He is not good," and therefore there is no longer any God to adore or love.

The late Professor Calderwood, of the Edinburgh University, in saying that "the divine existence is a truth so plain that it needs no proof, as it is a truth so high that it admits of none," is dogmatic; at least, that is not supported by the evidence now called for. Mr. Blatchford, in the *English Clarion*, thus puts his rejoinder, echoed by many others: "There is no Heavenly Father watching tenderly over us, His creatures, He is the baseless shadow of a wistful dream." If there is a God, why, it is asked, does He linger so long by the wayside, when without delay He should be setting the world right side up instead of leaving it right side down?

It is also affirmed that everything is best explained on the theory that the world is "a self-generated, self-controlling machine, complete and fully organized for movement, either up or down, for progress or degeneration, according to the chances of heredity and the influence of environment."

The imagination of some of these "cultured" world expositors appears to run riot. There is seen, by them, the marvellous processes of cosmos construction from beginning to end—

"the molecules circling and whirling, dancing and skipping, combining and dividing, advancing and retiring, selecting partners and forming groups, closing in their ranks and opening them out again, building up space-filling masses, growing hotter and hotter as they wheel through space, whirling swifter and swifter, till through sheer velocity they swell and burst, after which they break up into fragments and cool down into a complete planetary system."

But this comparatively calm and self-satisfied rejection of God, may, in the end, be no less perilous and difficult to deal with, than the creed of Nihilists, now making its way into the thoughts of an increasing multitude.

A prominent Nihilistic philosopher, Bakunin, a Russian by birth, at the International Congress held at Berne, made these statements, that were roundly applauded:

"The beginning of the lies that have ground down this poor world in slavery is—God. Tear out of your hearts the belief in the existence of God. Until this is done you will never know what freedom is. The first lie is God. The second lie is the idea of right. And when you have freed your minds from the fear of God and from the childish respect for right, then all the remaining chains that bind you—called civilization, property, marriage, morality, justice—will snap asunder like threads. Let your own happiness be your own law. You must accustom yourselves to destroy everything, the so-called good with the bad. For if an atom of the old world remains the new one will never be created. Take heed that no ark be allowed to rescue any atom of this old world which we consecrate to destruction."

In language almost more offensive, Gustave Flourens asserts that "Hatred of God is the beginning of wisdom. If mankind would make true progress it must be on the basis of atheism."

Another recent apostle of these views employs language as terrific as one can imagine: "Take God and religion and heaven and hell and spit on them; that is our creed." And that is essentially the creed of some of our industrial agitators and of nearly all nihilists. They would trample under foot science, civilization, justice, history, marriage vows, property ownership, morality, religion—everything that Christian civilization has been holding as sacred.

Never before since Adam has such talk been heard. Cain, the first murderer, bad as he may have been, did not talk atheism and nihilism. And we are assured that demons in the underworld are not atheists but believe and tremble though they are nihilists, and would help in wrecking the world so far as they can do so.

One, therefore, is led to say that never has there been a time in the history of our country when high intellectual attainment, devotion to Christian ideals, and doctrinal preaching, have been more needed than at the present hour, with prospects far from encouraging. It looks as though the battle over the evidences, beginning with the existence of God, thought to have been ended long ago, will have to be fought over again, as it was fought by Bishop Butler (1692-1752), and by William Paley, (1743-1805), not altogether with the old arguments, but with some new ones, supported by whatever has been discovered of late, through scientific investigation.

The question, then, to be considered is this: Is there evidence sufficient to satisfy a thoughtful and candid mind, that there is in the universe one Being, and

only one, who apparently is without beginning, who is apparently of infinite power, skill and wisdom, who organized and has brought to its present condition, the psysical universe, who created, in the way the Bible describes, all living things, including the first man, and is this Creator a personal being, and is He in all respects such a being as the Bible describes?

The Bible account of this eternal, omniscient and omnipotent Being, whose existence is denied by Atheists, but affirmed by the Christian believer, may first claim attention. The following are not all the passages that could be quoted, but are sufficient for our present purpose:

"Before the mountains were brought forth, or ever Thou hadst formed the Earth and the World, even from everlasting to everlasting, Thou art God. A thousand years in Thy sight are but as yesterday when it is past and as a watch in the night. The everlasting God, the Lord, the Creator of the ends of the Earth, who fainteth not, neither is weary. Known unto God are all His works from the beginning of the world. Great is our Lord, and of great power; His understanding is infinite.

"And God said, Let there be light; and there was light. By the word of His power were the heavens made and all the hosts of them by the breath of his mouth. For He spake and it was done; He commanded and it stood fast. Ah, Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. By His spirit he hath garnished the heavens; His hand hath formed the crooked serpent.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number; He calleth them all by names, by the greatness of His might. Lo, these are parts of his ways; but the thunder of his power who can understand.

"The Lord by wisdom hath founded the earth; by understanding hath He established the heavens. O Lord, how manifold are Thy works! in wisdom hath Thou made them all: the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great. For every house is builded by some man; but he that built all things is God. I will praise thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

"He that planted the ear, shall He not hear?—(hear every sigh breathed, every prayer offered, every word spoken, good or bad.) He that formed the eye, shall He not see?—(see every tear that falls, every step taken, every deed done, righteous or unrighteous.)

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make a man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

On the reading of these passages, no one can doubt that the Bible, whether right or wrong, teaches that there is a God who originated and who controls the universe, and that through the Second Person of the Trinity, He created the first man.

But the Bible having been ruled against by modern unbelief, scientific evidence in support of theology and Christology is demanded. Nor can any candid person say that such evidence should be withheld if it can be given. This evidence we now offer for the consideration of the non-believer and the unbeliever.

It should be noted, however, that the Bible does not say, nor should any one claim, that the human mind can fully find out God. But it does say that men may know something of God from the things which He has made (Romans 1:20) and from the clearer and fuller revelation of Himself in Jesus Christ.

One of the suggestive sayings of Spinoza, is this: "Who defines God, denies Him." This is true only in a qualified sense; though no one can say fully what God is, yet no one, as just now stated, is prevented from knowing something about Him. We know in part; we believe in part.

During the writer's early theological studies he conceived the idea that there ought to be an essential agreement between scientific facts, a sound philos-

ophy, and Bible revelation. In all his investigations, as the years have gone by, this agreement has become more and more assured. In accordance with this view we proceed to discuss the subject before us, beginning, as already outlined, with the Being who is said to have been man's Creator. We speak, first, of the supposed limitless duration of the Creator's existence. This attribute, if it is an attribute, may be treated by the method of gradual approach.

The records of astronomical and early geological history, as already pointed out, establish the claim that a long time has existed, and that from the beginning of the cosmos, and on through the development of the physical universe, including the formation of the star systems and the earth's preparation for living things, with its garden and its first man to dress it, there has been an active Superintendent and that the game of chance at no point, has been, or could be played successfully. The absurdity of giving chance a hand in any of these great historic changes or epochs is evident enough when one thinks of the transformation or development of matter from fire-mist to solids—silicates, ores, metals and chemicals, and of the creation of the thousands upon thousands of different genera and species of living things, and of their continuance, age after age, by means of propagation, yet kept distinct from one another, from the lowest to the highest, from moneron to man. Chance in all this is the last agency to be thought of, but if not chance, then, in all these ages, it is God's hand that has been unceasingly in control. The time required for all these manipulations is estimated at millions upon millions of years. According to Dr. Klein, the time since the sun began to emit light and heat enough to support the lowest forms of vegetable life, could not have been fewer than twenty or thirty million years, and that hundreds of thousands of years must be added before the quantity of atmospheric oxygen would be sufficient to support even the lowest forms of animal life. "These are facts," says Dr. Klein, "with which all hypotheses regarding the development history of terrestrial organisms will have to reckon."

Lord Kelvin estimated the age of the earth to be four hundred million years. Professor Perry thinks that Kelvin's estimate falls short of the time required. There are other scientists who demand a thousand million years for the earth's history.

Now, what a loom of time is that! A thousand million years! And with the utmost precision during all those ages this awful and majestic loom has been moving backward and forward with the greatest accuracy—weaving the web of history in which those now on the earth are forming a part; and the loom is still weaving, the sun still rising and setting, still seeking his winter solstice southward, and returning to his limits northward with the most perfect regularity.

The physical universe, in some ways, and the gray earth, may be growing old, but apparently it is not so with the Superintendent. There are with Him no indications of age or weakness. The lightnings in the web that is weaving are just as brilliant, the cloud paintings just as beautiful at sunrise and sunset as they ever have been since men began to observe them, and probably many ages before then. The cyclones on land are still fierce in wrecking what they strike, and the tempests on the sea are as appalling to those who now witness their blasts, or are engulfed in their deadly embrace, as they were when the first sailors went down to the sea in ships from Tyre or Carthage. And gravitation, seemingly, in no measure, as the years have gone by, has lessened its grip upon either the star in the heavens or the mote floating in the atmosphere near the earth, or, for that matter far removed from it. May it not, therefore, very well begin to dawn upon the mind, that this Controller of affairs never had a beginning. To be sure a beginningless Creator is quite inconceivable, and yet no more so than that there was a beginning for Him. The short argument is this: You cannot get something out of nothing; something is now in the universe, therefore something must always have been in it, and that something is as likely to have been a Creator, as to have been anything else.

Thomas Paine reasoned thus, and correctly:

"It is difficult beyond description to conceive that space can have no end, but it is more difficult to conceive that it has an end. It is difficult beyond the power of man to conceive an eternal duration of what we call time, but it is more impossible to conceive a time when there shall be no time."

The point is the same when we say that it is difficult to think of a God in the universe, but it is even more difficult to think of the universe without any God in it; all of which, of course, shows our limitations, but shows also that our inability to comprehend a thing is in reality no argument against it.

A brief putting of the case by J. H. Snowden, in the April number of the *Biblical Review* (1919) is this: "One omnipotent eternal God is an infinite mystery, but it is a mystery that swallows up and digests all other mysteries." That is to say miracles and all other wonderful things are provided for if God is on the throne. An a, b, c, God, or one that had His birth any time since time began would be no God at all. He would be ruled out, and voted down.

The conclusion would seem to be that all sane thinking, all religious experience, all well-established science and philosophy, in fact, everything except an unreasoning atheism, go to show that the universe has been, time without measure, under the absolute control of a sane, a safe, and "unerratic monarch," and He it is who is so far in advance of anything that the physical universe has to offer, that the conception of such an uncreated and eternal God is more rational than any other that can enter the human mind.

It also may be said that if the Monarch-Creator needs an eternity, or if that term is objected to, a time next door to eternity, in which to plan and create a world, and to make the first man to rule it, the time required is amply provided for by the disclosures of science as no one can refute.

Another attribute of the Creator is His all powerfulness. It has been shown already, that there is a mighty force that binds together the planetary and stellar universe. A more specific statement may not be out of place, and certainly is not devoid of interest. For instance: if there were brought together fourteen hundred worlds like ours, there would be one of the size of the planet Jupiter. But there is some power that controls the movements of that planet, hurling it through space at the rate of five hundred miles a minute, sixty times faster than the flight of those cannon balls that entered Paris a few months ago from the German concealed batteries.

And the planet Mars rushes about the sun at the rate of nearly fifteen miles every time the clock ticks. The movement of Mercury is five thousand miles in three minutes. *Energy almighty!* are the words that are breathed from human lips!

But when scientific calculations take into account the stellar universe, the energy called for leaves the mind near being paralyzed. The star Mu in Cassiopeia moves fifty thousand miles a minute and could go around the earth in half a minute. And when there is taken into account the number and size of the stars, what inconceivable energy is called for in starting, and then in keeping in motion these heavenly bodies, in their awful flight through space. And yet how easily it is done!

And far beyond any calculation that has been, or can be made, is the number of stars seen and unseen. The milky way alone contains more than a hundred million. The size, too, of some of the stars is bewildering. Approximately, the sun is ninety-three million miles from the earth, but there are stars so large that they would more than twice fill that space, and there are others that are larger still.

But we need go no further. Enough has been said to show that there is in the universe an *appalling mightiness!*

If in reply one should say that the omnipotence of God is not yet proved, even if He is in control of the entire starry heaven, we need not hesitate to admit that that is so. But enough has been said to satisfy any candid mind that what we are contending for is made out. In other words we have gone as far as one can go. The limitations of science and philosophy block any advance beyond; omnipotence is the word that breaks from the lips in spite of all objections that skeptic or scientist can present.

The atheist, however, may say that God is not needed to control the planetary and stellar universe; that gravitation is the all powerful agency. But what is gravitation, and where did it come from? Well, this much may be said, that it is the

most mighty of all the cosmic forces; that it is utterly indifferent to all consequences; that it is inevitable as fate and shows no mercy to any one or anything when it is antagonized; that it is never lawless; that every body is attracted by it to every other body, with a force that varies directly as the product of the masses of the two bodies involved, and, inversely, as the square of the distance between them. (Sir Isaac Newton.) And, without doubt this force was contemporaneous with the beginning of the physical universe, and since then has been doing its work without apparent effort. It was the first force to be encountered by man, and will be the last, for in the end it will drag the body down and pinion it in, or under the sod.

But we ask again, what is this thing, or force, or law, called gravitation? If we should say it is a manifestation of the power of Jehovah, or an exercise of His will, no scientist or philosopher on earth can either disprove the statement or offer a more satisfactory one.

No longer, therefore, can one think of God, as having nothing to do and "reclining on a luxurious throne," or "floating in gorgeous clouds," as the early Italian paintings represent him. He can no longer be thought of as an "eternal idler, always bent on having a good time." Rather than that His activities are found to be ceaseless, though without weariness; they are boundless as the universe, and on second thought, always mean good, and nothing but good; and though there are moth and rust, malignant microbes and demons, a present and future Valley of Hinnom, all being of His ordering, yet in all He has done and at all times, He has uppermost in mind the welfare of the children of men.

And if anything has overwhelming evidence in its support, it is this, that He has power enough, and skill enough, with any quantity in reserve, to have created the first human being, "out of the dust of the ground," and to "breathe into his nostrils the breath of life."

This is the eleventh of a series of articles on Prehistoric Peoples in Europe and America; their bearing upon the Theory of Evolution, by Dr. Townsend. The first appeared in the October issue; the twelfth will appear in the October issue.

The "Logic" of the Situation

BY H. W. MAGOUN, PH.D.



STENSIBLY, the critics are logical. Practically, they disregard the first principles of logic. Logic naturally clothes itself in syllogistic form. A syllogism, then, is the normal dress of a logical thought. It contains three terms,—a premise, a middle term, and a conclusion. If the premise is wrong, the conclusion is apt to be also; and, if the middle term fails to cover all the ground, the conclusion is necessarily faulty. "All men are mortal" is a middle term. "John is a man" is a premise. "Therefore John is mortal" is a conclusion.

If by any possibility John is not a man, then the premise is at fault. He may be mortal; but it will be for some other reason than the human one. Again, if it can be imagined that a few men, after the manner of Enoch and Elijah, can be set apart from other men and not classed as mortal, then it follows that the middle term does not cover all the ground, and John may possibly belong in the Enoch and Elijah class. The conclusion is therefore potentially vitiated, until it is settled that John belongs in the mortal subdivision. If he does not belong there, he cannot be mortal.

When a middle term can be thus divided, it is too narrow, and the conclusion falls to the ground. It becomes a *non sequitur*. The possibility of division adds one or more legs to the syllogism, and a syllogism with more than three is not worth the paper on which it is written. And yet reasoning which involves such middle terms, as a connecting link, is extremely common. It contains what is called an "ambiguous" or "undistributed" middle. "Over-hasty generalization" is the exciting cause; for an unwarranted assumption that some limited possibility is the only possibility or that some partial truth is a whole truth lies at the bottom of the fallacy and leads to the false reasoning.

That is what the critics have done, and that is why they disregard the first principles of logic. Their middle terms are too narrow. They fail to cover the requisite ground. They are mere "probabilities" or "possibilities," *with alternatives that must also be reckoned with*. It is these other contingencies which serve to wreck the critical position; for they simply ignore them *as if they had no real existence*. Whether they do this from ignorance or from design does not matter. The result is the same in either case, and the result is what we are concerned with. The cause can therefore be omitted from consideration.

My attention was first called to this matter in connection with Dr. Driver's "Hexateuch." A Jewish friend, then attending a New England theological seminary, had been completely carried away with it. He was visiting me at the time and could talk of little else. Having had a similar course in connection with Homer, under Professor Gildersleeve of the Johns Hopkins University, I was not impressed and did not respond to his enthusiasm. In fact, I told him plainly that there was nothing in it, as I had been clearly shown the fallacies of the linguistic argument at the university. "Oh, but you have not read Driver!" I decided to read and see for myself.

I did. My wonder grows with the years that such a bit of reasoning ever had the following that was accorded this. Well-established principles of textual criticism were utterly ignored. Their conclusions, which were simple and natural and satisfying, were treated as non-existent. New explanations were then put forward as if they were the only possibilities in the premises, and on that foundation an imposing superstructure was reared. It was like putting up a huge apartment house on a bog without piling or other similar reinforcement at the base. Stability was made impossible from the start.

Fallacies abounded on every page. In fact, if the book could be thrown into syllogistic form, it would not contain a single syllogism with the strict limitation of three legs and three only. That was my firm conviction at the time, when I had digested the matter, and I have had no reason whatever to change my mind at any time since then. Instance after instance appeared in which from one to five other explanations were possible, and in some cases more than five could be thought of without forcing matters or great effort. Moreover, the other possibilities usually involved something more simple, more natural, and more in keeping with the general situation or with Oriental peculiarities.

For years I kept silent. Finally, in 1912, I could stand it no longer. I wrote three articles which appeared the next year in the *Bibliotheca Sacra*. My Jewish friend read them and was convinced. He has had no use for higher criticism since. There is still a demand for the reprints, I understand, though my supply was long since exhausted. I am classed with the conservatives, and the critics do not love me. If they learn to love the truth, nothing else matters. At present, they love themselves unduly and their own intellects.

Now, let us take a concrete example of what is meant by the above sweeping condemnation. It is demanded by fairness and good faith. It will hinge on the familiar Old Testament words, "unto this day." The reasoning will take this form. The expression, "unto this day," indicates a late origin for any document in which it occurs: it occurs in the Hexateuch: therefore the Hexateuch is late or post-exilic.

This is a beautiful fallacy. The middle term is anything but definite. It involves possibilities of two sorts, each of which has at least four subdivisions. The words may be original or they may be interpolations which have crept into the text from marginal notes. That should be self-evident to any one who has the most elemental knowledge of manuscripts and their history. These, then, are the two possibilities. Subdivisions relate to the time of composition.

Restricting the periods to the smallest number compatible with the facts, the possibilities are at least eight. First, the words may be an integral part of a tradition or of an ancient document, which was handed down for ages until utilized by Moses in the Pentateuch. Second, they may be an interpolation in such a tradition or document, made after its incorporation into the narrative by Moses. Third, they may be an integral part of some record made or of some tradition

begun during or soon after the wanderings and then incorporated into the narrative as we now have it. Fourth, they may be an interpolation in such a record or tradition, inserted after it became a part of the present Pentateuchal books. Fifth, they may be a part of some official record made in the times of Joshua and then utilized as material for a connected history. Sixth, they may be an editorial addition to such a record, or an interpellation in it, after it had been so utilized. Seventh, they may be what the critics imagine them to be, an integral part of a narrative made up from different sources in post-exilic times, as the Books of Chronicles seem to have been. Eighth, they may be an interpolation in such a narrative made from a marginal note.

Some of these possibilities may very properly be ruled out as not likely. That does not mean that they can be entirely ignored. Further subdivisions might be thought of, if that were an object; but it is not wise to resort to mere speculation in such matters. All the possibilities must be considered. Then the probabilities can be weighed, and the unlikely possibilities can be excluded by a process of elimination. Finally, the context can be considered in connection with all known historical facts, and a fairly certain conclusion can be reached. It is not likely to tally with critical views.

To facilitate an examination of the passages, it may be well to cite those I have noted in this connection. None have been observed in either Exodus or Leviticus, but neither has any passage been observed which would lend itself naturally to the use of the words in either of these books. One only has been noticed in Numbers, and it is not pertinent: "Am not I thine ass, upon which thou hast ridden all thy life long unto this day?" (Numb. xxii. 30.) Only one has been noted in Deuteronomy: "And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day" (xxxiv. 6). Here the words may be original or otherwise.

Like the other two, this book does not lend itself to the use of the words, although they might be forced into one passage: "Ye have been rebellious against Jehovah from the day that I knew you" (ix. 24); but they are already implied in the statement as it stands. The more natural form of expression for all three, in case any is used, would be "for ever throughout your generations" (Numb. x. 8) or "perpetual" as in "a perpetual statute" (Numb. xix. 21).

For Genesis the story is different. Two instances are found in one chapter close together: "And the first-born bear a son, . . . the same is the father of the Moabites unto this day. And the younger, she also bare a son, . . . the same is the father of the children of Ammon unto this day" (xix. 37-38). The next reads: "And he called it Shebad: therefore the name of the city is Beersheba unto this day" (xxvi. 33). Then comes: "Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day" (xxxii. 32). Lastly, I found: "And Joseph made it a statute concerning the land of Egypt unto this day" (xlvii. 26). It is possible that there may be others which escaped my notice. These hardly help the critics' case.

As might be expected, the words appear early in Joshua: "And Joshua set up twelve stones in the midst of the Jordon, . . . and they are there unto this day" (iv. 9). Another soon follows: "Wherefore the name of that place was called, The valley of Achor, unto this day" (vii. 26). The next chapter furnishes another: "So Joshua burnt Ai, and made it a heap forever, . . . unto this day" (viii. 28). The next is similar: "And Joshua made them that day hewers of wood and drawers of water . . . unto this day" (ix. 27). In the next, a slight variation is found: "And it came to pass . . . that Joshua commanded, and they took them down off the trees, and cast them into the cave . . . and laid great stones on the mouth of the cave, unto this very day" (x. 27). No further occasion appears until we read: "And as for the Jebusites, . . . the children of Judah could not drive them out: but the Jebusites dwell . . . at Jerusalem unto this day" (xv. 63). A similar confession appears in the next chapter: "And they drove not out the Canaanites that dwell in Gezer: but the Canaanites dwell in the midst of Ephraim unto this day" (xvi. 10). This statement is supplemented by another: "And . . . when the children of Israel were waxed strong, . . . they

put the Canaanites to taskwork, and did not utterly drive them out" (xvii. 13). The only remaining passage is Joshua's exhortation to "cleave unto Jehovah your God, as ye have done unto this day" (xxiii. 8).

This makes five in Genesis, one in Deuteronomy, and eight in Joshua, unless one or more have escaped notice. All of them have the appearance of having been written by either Moses or Joshua at the time the narrative was composed. None of them require any post-exilic hypothesis to account for their presence in the text as we have it. Some of them, however, may be due to scribal or editorial activities, either on the margin or in the text, at the time of compilation into a continuous whole; for there can hardly be any question that at the beginning the six books were composed in small sections because of limited facilities and the habit of employing such section for ordinary purposes.

The habit began with the use of clay tablets. It must have persisted for a long time thereafter, and the use of volumes, or scrolls, must have marked a huge step forward in the literary practices of the times. So obvious, indeed, is it that such must have been the case that argument seems hardly necessary. But if it was the case, many of the Pentateuchal difficulties are at once accounted for, and Mr. Weiner, is justified in his claims to that effect. The "documents" were those of Moses himself, but they were loose documents rather than a united whole, until progress led to their combination into the Pentateuch as such. It was largely a matter of growth and of vision.

These, then, are the probabilities. The words "unto this day" indicate only that the fact of a continuance was noted either by the original writer or by some later scribe. They furnish no basis whatever for an inference of a late date. Moreover, while the probabilities are limited, the other contingences remain as possibilities, and it is not safe to assume less than six or eight legs for the syllogism. As its value is in inverse proportion to the number of its legs, further comment is hardly necessary.

Just where the item came from I do not remember. It was first dealt with in a footnote in my *Bibliotheca Sacra* articles (Vol. lxx. p. 63), but that was years ago, and I merely recollect that my mind was strongly impressed with the weakness of such a basis for argument. Unfortunately, it is typical; for, while the critical speculations are plausible and brilliant, they are woefully lacking in that deeper insight which visions things as they actually are or were. I have seldom seen one of their arguments in which I could not promptly locate a fallacy of some sort. Sometimes, it is almost too subtle for immediate analysis, but the fallacy is always there, as a careful search will indicate.

For that reason I cannot help regarding the work of the higher critics as something remarkable and puzzling. Whenever I think of it, in fact, I am in a strait betwixt two things, not knowing whether to admire the colossal assurance which enable them to utterly disregard the work of others, especially the textual critics, and then assume that they have the only wisdom applicable in the premises, or to pity the narrowness of their single-track minds, which persistently advertises itself, or certainly seems to do so; for how else can you explain the fact that they appear to be either ignorant of the broader aspects of the situation or else unable to grasp the significance of pertinent facts which vitiate all their conclusions and render their position not only precarious but actually untenable?

Moreover, the strange thing about the matter is this. They pretend to be scholars conversant with the subject in all its details; and yet they give unimpeachable evidence that they do not comprehend what textual criticism means in this connection. They assume that a personal knowledge of the Massoretic Text, together with the teachings of the so-called authorities, who head the critical school is all that is necessary in order to be a scholar in this particular Biblical field, whereas it must be patent to any linguist, whether he knows Hebrew or not, that the laws of textual criticism are not to be lightly dismissed, because, forsooth, a pet theory is at stake. On the contrary, they must be heeded with care, regardless of what happens to the theory.

To sum up the situation, therefore, it may be said that outwardly the forms of logic are scrupulously observed, while inwardly the content of those forms is

flagrantly disregarded. Factors that are plainly both fundamental and vital in dealing with the case are simply ignored, and their bearing on the premise is treated as if it had no existence. It makes no difference—to them—that no true syllogism can be framed on such a basis. Instead of three legs, it will possess from four to eight, or more, as already indicated. It therefore ceases to be a syllogism, whatever else it may be.

Their contentions are plausible, as already admitted,—they are sometimes wonderfully so until carefully examined—and therein lies their power. Like the old algebraic combination, a equals x , from which it was deduced that ax equals x^2 and hence ax minus a^2 or a (x minus a) equals $(x$ minus a) (x plus a), their formula seems to be faultless, and they accordingly appear to prove that one is equal to two, a equal to x plus a . The zero factor is there, however, and with it almost anything is possible. It vitiates the entire process, and it does so quite as effectively in the one case as it does in the other.

If a person knows only enough to follow the various steps in the train of reasoning without detecting the fallacy, he may easily be swept off his feet by the false logic of the solution; for the palpable contradiction of the algebraic trick will be lacking in the critical demonstration, and, without that, the non-logical mind is at the mercy of the brilliant though shallow advocate of higher critical doctrines. What else can be expected?

If this indictment seems severe, let it be remembered that I held my peace for fifteen years, or until it appeared to me like arrant cowardice not to tell what I had discovered in this connection. It included another thing brought to my notice as a student at the Johns Hopkins University. In substance, that other thing was this. The schoolmen care little for the truth and everything for their particular school. It is the business of each to defend his fellows, right or wrong, and to combat, or destroy, if possible, the theories of all the other schools. If the others are right, it does not matter.

They play a gigantic game of bluff. If facts are not available, browbeating usually is, and they do not hesitate to use it. "Scholarly opinion" is one of their favorite clubs. It is stuffed with sawdust. "All scholars are agreed" is another. It is a "lath painted black to look like iron." All scholars are not agreed; they never have been agreed; and they never will be agreed. As a matter of fact, the ablest of them are steadily revolting from the domination of the critics, although it will take a long time for the world to find out the fact, since truth is proverbially slow in getting anywhere.

As some of these gentlemen were recognized as scholars while they remained receptive to critical teachings, it is now too late to rule them out of the ranks of the enlightened; but it is still possible to ignore them constantly and faithfully, and that is the device resorted to in many cases. The critics have outflanked the conservatives by getting a firm hold on publishing houses of established reputation, and it will take years to undo the mischief already wrought. Printed pages have a weight that spoken words do not, and the critics possess an abundance of the printed pages. They intend to hold on to them.

Personally, I think the critics had a work to do; for men were making a fetich of the Bible instead of a guide to faith and practice, and they needed the jolt administered by the critics to shake them loose from their idolatry. That does not mean that I endorse the work of the critics, though it does mean that I recognize the superstition of worshipping the Bible as a fetich. It is not a fetich; it is the Word of God. It is His message to men.

That is the real point of attack by the critics. Inspiration and revelation had to go, if Germany was to have her way upon earth and dominate the world intellectually and theologically as well as commercially and culturally. Men must needs look upon the Book as just like any other book, and that was the task given the critics to accomplish. They did it for Germany and set about doing it for the rest of the world. The results to date speak for themselves.

Take away the God of the Bible, and you leave a man-made god, the avowed result of evolution. The next step is to deny the very existence of God, and a Bolshevistic orgy is the natural outcome of that denial. Animalism asserts itself,

and women become a chattel or a plaything for men. Chaos is the ultimate outcome, and that leads to death both physical and spiritual. It is a lovely prospect, and it is to be hoped that the critics enjoy the results thus far of the work of their hands.

The Hexateuch Hoax

BY THE EDITOR.



HEXATEUCH is formed on the analogy of Pentateuch, Heptateuch, etc., and is used by modern writers to denote the first six books of the Bible (the Law and Joshua) collectively. Many critics hold that these six books were composed out of the sources, *JEP*, etc., and only separated very much later into different works. The main grounds for this belief are: (1) the obvious fact that Joshua provides the sequel to the Pentateuch, narrating the conquest and settlement in Canaan to which the latter work looks forward, and (2) certain material and stylistic resemblances.

"It is admitted that there is no trace of any such work as the Hexateuch anywhere in tradition. The Jewish Canon places the Pentateuch in a separate category from Joshua. The Samaritans went farther and adopted the Pentateuch alone. The orthography of the two works differs in certain important particulars. Hence a different literary history has to be postulated for the two works, even by those who adopt the theory of a Hexateuch. But that theory is open to objection on other grounds.

"There are grave differences of opinion among its supporters as to whether all the supposed Pentateuchal documents are present in Joshua, and in any case it is held that they are quite differently worked up, the redactors having proceeded on one system in the Pentateuch and on quite another in Joshua." Vol. 3, p. 1385.)—*International Standard Bible Encyclopedia*.

"The perplexities of the critical hypothesis are very striking. . . . The critical analysis repeatedly divides a straight-forward narrative into two sets of fragments, neither of which will make sense without the other. A man will go to sleep in one document and wake in another, or a subject will belong to one source and the predicate to another. No intelligible account can be given of the proceedings of the redactors who at one moment slavishly preserve their sources and at another cut them about without any necessity, who now rewrite their material and now leave it untouched. Even in the ranks of the Wellhausen critics, chapters will be assigned by one writer to the post-exilic period and by another to the earliest sources, and the advent of Eerdmans and Dahse has greatly increased the perplexity. Clue after clue, both stylistic and material, is put forward, to be abandoned silently at some later stage. Circular arguments are extremely common: it is first alleged that some phenomenon is characteristic of a particular source; then passages are referred to that source for no other reason than the presence of that phenomenon; lastly these passages are cited to prove that the phenomenon in question distinguishes the source." Vol. 4, p. 2304.—*International Standard Bible Encyclopedia*. (Wiener.)

"All tradition, from whatever source it is derived, whether inspired or uninspired, unanimously affirms that the first five Books of the Bible were written by one man and that man was Moses. There is no counter-testimony in any quarter. From the predominant character of their contents these books are commonly called the Law. All the statutes contained in them are expressly declared to have been written by Moses or to have been given by the Lord to Moses. And if the entire law is his, the history, which is plainly preparatory for, or subsidiary to, the law, must be his likewise. . . . I found myself unable to discover sufficient reason anywhere for the assumption that the Pentateuch was a compilation from pre-existing documents; and by the time that my task was completed, I had settled down in the assured belief that the so-called documents were a chimera, and that the much-vaunted discovery of Astruc was no discovery at all, but an *ignis fatuus* which has misled critics ever since into a long and weary and fruitless search through fog and mire, that might better be abandoned for a forward march on *terra firma*. . . . There is no proof whatever, outside of the book itself, that such documents ever existed. There is no suggestion anywhere that the existence of such documents was ever suspected until recent times."—*William H. Green, D.D., LL.D., Unity of Genesis*.

And yet! The Editor has before him as he writes two volumes; one announced as the "*Sources of the Hexateuch*," nearly 400 pages; the other the "*Bible in the Making*," over 200 pages. The latter is based upon the former and is practically a Kindergarten Story of the "Bibles Before the Bible;" it is one of the textbooks of the Methodist Course of Study for Young Ministers. We purpose in several numbers of the BIBLE CHAMPION to study "The Sources of the Hexateuch."

The writing, publication and advertising of this book is, whether intended so or not, a death-blow at the Word of God. If successful, it would be the most deplorable incident of human history. It is impossible that it should succeed. Jesus

was God in the Flesh, of whom John said, "In the beginning was Jesus, and Jesus was with God, and Jesus was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life, and the life was the light of men." (John 1:1-4.) Jesus, to give His disciples an anchor "of the soul, both sure and steadfast," which He certified by the immutable thing that "it was impossible for God to lie" said: "Heaven and earth shall pass away, but My words shall not pass away." (Matt. 24:35.) Did not each of these Bible Students of his, recall Isaiah's promise? "The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isa. 40:7, 8.) Would it be surprising if they also recalled Jeremiah's fierce warning against "the criminal mingling of man's word and God's word?" "Is not my word like as a fire, and like a hammer, which breaketh rocks in pieces. Behold I am against them that lead my people astray by their falsehood and by their boasting." (Jer. 23:28-32.)

We purpose to speak with all the force, keenness and truthfulness of the Word of God, with regard to the Books and the Men who are today God's most dangerous foes. Inspired by vanity, they belittle, deride, defame, and seek to destroy, the Bible as the revealed, inspired Word of God. No weapon has yet been devised by Satan that will wield a more dangerous and deadly influence, than "The Hexateuch Hoax," if it is not dealt with as its spirit, and purpose demand.

Our first charge is that the preparation, publication, and use of "The Hexateuch" as a textbook in Bible instruction, in Institutions of Learning, Churches, Sunday Schools, or the Conference Course of Study for candidates for the Christian Ministry, is treason to the Church, and a sacrilege, worthy of the utmost penalty revealed in the Scriptures. When the guilty offender is an ordained Minister, he adds perjury to his sacrilege. When ordained to the Ministry, (if a Methodist), he was asked, "Will you be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" He answered, "I will, the Lord being my helper."

Foreword of Hexateuch Editor.

"Experience in the classroom at Nebraska Wesleyan and Wesleyan Universities has shown that there is need for an edition of the documents constituting the main sources of the Hexateuch. It is impossible to teach the Old Testament historically without frequent reference to J. E. and P. Students become interested in the problem and wish to read the sources, only to discover that the desired documents are not available.

"*The Sources of the Hexateuch*" is an attempt to supply this need by editing the documents J. E. and P. according to the consensus of English, Scotch, Dutch, German, French, Swiss, and American scholarship. Every Bible student, whether he accepts the results of criticism or not, will find here a conspectus presenting the critical view in concrete form, and thus be able more accurately to estimate the truth or error in the theory presented.

"No new translation and no new theories are presented here. This is a synthesis with no new thesis. The aim is not polemic, although the writer frankly accepts the critical position."

Editor's Frank Word.

We are glad to have the official information given above, that Christian Universities of the leading Orthodox Denomination in America instruct their students in the Old Testament historically by frequent references to J. E. and P. It is not surprising to learn that when interested students seek the sources, "the desired documents are not available." Prof. Green has shown us that "*they are non-existent.*"

To edit them was a miracle and that is something all critical scholars *taboo*. One would imagine that seven nationalities contributed the conspectus. Competent authorities have assured us that one of the seven manufactured nine-tenths of the theory. We would hardly expect the author to be so verdant as to tell us that his synthesis was only an old Hun thesis. Astruc, the "unspeakable" French libertine, conjectured the *ignis fatuus*. Eichhorn, the Hun infidel, improved it into the *chimera* that has been ever since the copyrighted property and most valuable possession of every Hun assailant of the Scriptures. So-called scholars of other lands have asserted and proved their originality by exaggerating or rendering more ridiculous the absurd creation of the Hun imagination.

It is possible that the next fearsome adventure before us is a dreadful struggle with the fear-inspiring phantasm—*The Chimera*. Our infant kindergartens may be driven to substitute Chimera for Bogie, and the teachers to remind the too lively youngsters that "The Chimera will get you, if you don't look out." If the portrait of "the fire-breathing monster could be shown as a combination of a lion with a goat's head in the middle of the back and a tail ending in a snake's head," even grown-up folks might turn pale to hear of it.

The substitution of the Hun Hexateuch for the Divinely Inspired Word of God, would require a Miracle par excellence. It seems too pitiful and mean to be suggested as an attempt of the world's highest scholarship to instruct and enlighten the Church of God. It can only be compared with Gulliver's discovery of a man who had been for many years "extracting sunbeams out of cucumbers, which were to be put in phials hermetically sealed, and let out to warm the air in raw, inclement summer."

A Dishonorable Exhibit.

An exhibition of the Hexateuch in its true light will reveal tricks, meannesses, falsehoods and crimes that shame every sense of honor, truth and right.

No book has such claims upon the world's trust and affection as the Word of God. No ancient literature has had such infinite guardianship, care and protection. The scholar who seeks its overthrow, cannot be trusted to quote it; he misstates the evidences in its behalf; he defames its authors and chief characters; he interprets the plain record so as to teach the very opposite of the clear content and meaning. The most shocking statement of all, is, that its enemies are its professed friends. No fouler assault has ever been launched against it, than by a Christian Church Member, Minister, or Teacher, who vowed allegiance, belief and obedience to its truths and its precepts. We have unlimited evidence in maintenance of every charge above or that may follow. We will call upon the world's great scholars to testify as our witnesses. We will ask Prof. Green why this division into Documents was invented and developed, until now it boasts the acceptance and belief of the scholars of the world.

1. "Idle Repetitions."

He takes up the repetitions in incident after incident and shows that the charge is false. Each is variant for an intelligent and instructive purpose.

2. "Two or more accounts of same thing."

In every instance they are distinct events which the enemy assumes without reason to be identical, and in spite of the fact that they are recorded as distinct with difference in time, place, circumstances.

3. "Variant explanations of same name."

These are simply allusive references to the signification of the name made on different occasions or different suggestions awakened by the sound of the name.

4. "Repetitions," which are mutually exclusive, since the thing can only happen once or in one way.

Instance after instance is examined to reveal that there is no discrepancy. The whole charge is the critics' invention, with the intent to discredit.

5. "Incompatible statements."

All are apparently manufactured, distorted, or partially described, with intent to belie and discredit.

6. Chronology. "Does not agree with the narrative."

Incident after incident examined to show similar results to all preceding.

7. "Narratives in which parts do not agree with the rest."

There is no discord but that created by the critical manipulation, or the discord is purely imaginary.

He sums up: "The contrarieties and discrepancies, of which such account is made, as indicative of a diversity of sources, disappear upon inspection, being mostly due to the improper identification of distinct events, or to a critical partition by which passages are severed from their connection and interpreted at variance with it."

If it were a case of chicken stealing or railroad looting or bank-wrecking, there is not a court from that of a Justice of the Peace up to the Supreme Court that

would not have dismissed every case on the ground that the witness had falsified in his evidence and was refused further hearing in the court. "Once a Liar, Always a Liar," is a basal legal principle that defends the Word of God, as well as Chickens, Railroads or Banks.

"Born of Water"

BY WILLIAM H. BATES, D.D.



ESUS, talking with Nicodemus, said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). He had already said, verse 3, "Except a man be born again he cannot see the kingdom of God."

It is worth while to note that Jesus did not use *aner* or *anthropos*, the Greek words for "man," but the indefinite pronoun "*tis*, any one." "Except any one be born again." And it is also worth while to note that the word rendered "born," *gennao*, would better be translated "begotten." This is the Greek word used 38 times in the first chapter of Matthew and is each time rendered "begat." Our word "born" fixes the thought rather on the act of birth—the 'borning'—whereas the Greek word goes back of the birth and the rather denotes that which is begotten and that is to be born. Indeed, in the 96 occurrences of the word in the New Testament, it would 64 times better be rendered "begat" rather than by any other of the 8 English words by which it is translated. That distinguished Presbyterian divine of a former generation, Samuel Hanson Coxe—father of the Episcopal bishop, Arthur Cleveland Coxe—would never quote verse 3, "born again," but always "begotten from above," as the Greek *gennao anothen* would best be rendered.

"Born of water." What is intended by this phrase? Does it mean baptism?

We recently heard a sermon by a Baptist minister in which he said that more mature study had convinced him, contrary to what he formerly held, that baptism was intended, and his discourse proceeded accordingly. Many commentators interpret the phrase to signify baptism. "Dr. James E. Talmage" seems to be the doctrinarian of the Mormon propaganda, his disquisitions being published in the secular press through the country and paid for as advertisements. In his article on Monday, January 27, 1919, appeared this paragraph:

"To Nicodemus our Lord declared in such plainness as to preclude dispute: 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God' (John 3:5). That this new birth comprises water baptism by immersion, as was at that time being administered by John the Baptist, and the higher baptism of the Spirit which Christ himself came to give, is evident from the scriptural context. Note the incisiveness of our Lord's affirmation that without baptism man *cannot* enter the kingdom of God. No distinction is made, no exceptions are implied. The indispensable condition is applicable to all men whether living or dead."

This puts in a rather bad plight all who are not immersed. A careful survey of ecclesiastical statistics indicates that only about one in ten who have submitted to the baptismal rite have been baptised that way. Alas for the countless millions of the unimmersed!

If for the whole human race, "living or dead," to be "born of water" by baptism—whatever the mode of its administration—is a *sine qua non* of salvation, doesn't it seem singular that except in this one place the doctrine is no where else taught in Scripture? The only other text ever presented in favor of such teaching (Titus 3:5) does not refer to baptism at all, but to "the washing of water by the Word" (Eph. 5:26).

If Jesus had baptism in view, it is strange that He never afterward preached about it, and that He refused to do an act—"Jesus Himself baptized not" (Jno. 4:2)—without which it is impossible for any human being to enter the kingdom of God! Surely He would have set the example of administering a rite that is of such pre-requisite indispensability.

When some ten months after the conversation with Nicodemus "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4:17), He says not a word about baptism. He calls and trains the twelve Apostles, and when, more than a year and a half later still, He sends them, two by two, out on their ministry (Matt. 10:5-8; Mk. 6:7-13; Lk. 9:1-6), in His instructions baptism is not mentioned. Nor is there a word about baptism in His instructions to the sent-out Seventy (Lk. 10:1-9). Jesus says nothing about baptism until after His death and resurrection, and that only in His brief commission to His disciples (Matt. 28:19; Mk. 16:15, 16). According to Mark it is "He that believeth and is baptised shall be saved." Does that mean that baptism is pre-requisite to salvation? Jesus said, John 5:24, "He that heareth My word, and *believeth* on Him that sent me, hath everlasting life." (See also John 6:40, 47.) Here certainly is salvation without baptism, which proves to a demonstration that however important baptism may be, it is not indispensable to being saved. Baptism, then, is simply a formal confession of belief, an official certification that faith is possessed and has been exercised.

Then, too, when Jesus said to the dying thief on the cross, "Today shalt thou be with Me in paradise" (Lk. 23:43), we have a case of salvation without baptism, proving incontestably that the Salt Lake pronouncements, and every other accordant assertion by whomsoever made is erroneous.

In the Acts of the Apostles we see the Church in formation and in action. There the ground or instrument of salvation is always *faith*. When the Philippian jailor cried out, "What must I do to be saved?" (Acts 16:30), Paul's answer was: "*Believe* on the Lord Jesus Christ and thou shalt be saved." Peter had already declared the prophetic testimony to be that "whosoever *believeth* on Him shall receive remission of sins" (Acts 10:43). It surely is another gospel that makes baptism or any act whatever on the part of the individual except believing (which of course presupposes repentance) to be an essential pre-requisite to salvation.

The Epistles were written to teach the church of that time and of all subsequent ages as to Christian doctrine and church administration; but in fourteen of them baptism is not mentioned, though the words "faith" and "believe" are said to occur 278 times. "By grace are ye saved through the *faith*." (Eph. 2:8). "Ye are all the children of God by *faith* in Jesus Christ" (Gal. 3:26).

St. Paul thanks God that, except the household of Stephanas, he had baptised only two persons; or if he had baptised more he had forgotten all about it (1 Cor. 1:14-16). If the new birth be by baptism, his conduct hardly comports with thankfulness that he was not the means of regenerating any but this small number, when the consuming desire of his heart was that all men should be saved.

From the foregoing it would seem indubitable that being "born of water" does not refer to baptism. What, then, does it mean? Let the meaning of a doubtful passage of Scripture be settled by comparing it with other passages.

Jesus chided Nicodemus for not knowing something. "Art thou a master [*ho didaskalos*, the teacher] of Israel, and knowest not these things" (Jno. 3:10). What things? Surely not that the new birth is by water, for that, admittedly, had not been previously taught, for the word baptism does not even occur in the Old Testament. What he ought to have had in mind, then, was the common symbolism of water. As a teacher of Israel he ought to have remembered that water, *as the symbol of the Word*, is connected with the Spirit in the Old Testament: "Then will I sprinkle clean water upon you, and ye shall be clean . . . and I will put my Spirit within you, and cause you to walk in my statutes [words] and ye shall keep my judgments [words], and do them." (Ezek. 36:25-27).

"Born of water" finds its explication in 1 Peter 1:23, "Being born [begotten] again, not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever." To the same import is James 1:18, "Of his own will begat he us with the *word of truth*." That by water the Word is intended is settled by Eph. 5:26, "the washing of water by the Word;" and as to the Spirit John 6:63 makes it plain: "It is the Spirit that quickeneth . . . the words that I speak unto you, they are spirit, and they are life."

It must, of course, be allowed that Jesus' first statement to Nicodemus, verse 3, carries what is sufficient to salvation. If so, then the supplemental words in the second statement, verse 5, "born of water," cannot mean something further that is essentially pre-requisite to salvation, for the first is sufficient; i. e., the phrase is not an addition, but an amplification. And the Greek connection, *kai*, most often rendered "and," is translated by twelve different English words in the New Testament, being many times rendered by "even." So then we may have the text with which we started out, thus: "Except any one be begotten of water, even of the Spirit, he cannot enter into the kingdom of God."

The natural man is a *creature* of God; he can become a *child* of God only by being "born again" or "begotten from above," i. e., of God. At a "mission" in the church of the Immaculate Conception in Washington, D. C., we heard a priest give as a reason why Catholics should give remunerative financial support to the Church, this: "Because the priest made you a child of God when he baptised you." In the Catholic (Douay) version of the Bible there is this footnote to 1 John 5:1: "*Is born of God.*" That is, is justified, and become a child of God by baptism." In the baptismal office for infants, in the Episcopal prayer book, the minister is required to say—the baptism having been performed—"seeing now, dearly beloved brethren, this Child is regenerate." The Scripture teaching is that the Holy Spirit, using the Word which water symbolizes, is the *sole and only author of regeneration*. This being so, it is plain that the doctrine of baptismal regeneration is without any Scripture warrant whatever—impotent, an intrusion, an impossibility.

"Born of water" does not mean baptism.

Christ in the Universe

BY MRS. ALICE MEYNELL

With the ambiguous earth
 His dealings have been told us; these abide;
 The signal to a maid, the human birth,
 The lesson, and the Young Man crucified.

But not a star of all
 The unimaginable stars has heard
 How He administered this terrestrial fall;
 Our race have kept their Lord's entrusted word.

Of those earth-visiting feet
 None knows the secret, cherished, perilous—
 The terrible, shamefast, frightened, whispered sweet
 Heart-shattering secret of His way with us.

No planet knows that this
 Our wayside planet, carrying land and wave,
 Love and life multiplied, and pain and bliss,
 Bears as chief treasure one forsaken grave.

Nor in our little day,
 May His devices with the heavens be guessed.
 His pilgrimage to thread the Milky Way,
 Or His bestowals there be manifest.

But in the eternities
 Doubtless we shall compare together, hear
 A million alien gospels, in what guise
 He walked the Pleiades, the Lyre, the Bear.

Oh, be prepared, my soul!
 To read the inconceivable, to scan
 The million forms of God those stars unroll,
 When in our turn we show to them—a man.

The Club

Hygiene for Clergymen; Elimination

BY PROF. LUTHER T. TOWNSEND, D.D., S.T.D.



IN former articles, attention has been called to the air one breathes, the food one eats, and the water one drinks and bathes in, as essential factors in the building up and keeping in healthy condition the tissues of the human body, thus giving a reasonable promise of a long and useful life.

In the present article we are to speak on the removal from the body of the worn our tissues and all other lifeless matter that is no longer hygienically useful but positively harmful.

Medical authorities, as every one knows, are unanimous in emphasizing the importance of this subject to which, for short, we apply the term elimination. No doubt exists, at least in any well informed mind, that lifeless matter in the body, such as undigested food, dead tissues that are constantly being shuffled off from living tissues, together with any other hygienic wastes, become poisonous deposits and must be eliminated or put in the way of elimination every minute, otherwise the poison will begin and disease and death will threaten the ignorant or heedless transgressor.

Such foreign substances may become sour, causing rheumatism, neuralgia, muscular and nervous contractions and other kindred afflictions, and even if they do not become acidic, they may induce what can appropriately be called spontaneous combustion, that is a fever of some kind.

It is in view of these facts that Dr. Edward H. Clark puts the case thus: "Insufficient nourishment starves the blood; insufficient elimination poisons it. A wise housekeeper looks as carefully after the condition of his drains as after the quality of his food."

It also passes without saying that successful brain work, including sermon building, will be proportionate to the removal of these poisonous accumulations.

The ample provisions that have been made for the elimination of hygienic poisons from the body are remarkable and are well known to all who have given attention to these subjects. In the enumeration of these provisions we begin with the pores of the skin; facts with regard to them are as suggestive as anything can be. Three thousand five hundred and twenty-eight have been counted in a square inch on the palm of the hand. In other parts of the body the pores are not so numerous, but taking two thousand eight hundred as a fair average for each square inch of surface, the number on a man of ordinary height, would be seven million, and the length of perspiratory tubing would be nearly twenty-eight miles. Such are the provisions for eliminating poison from the human body through the skin.

In health, perspiration through the pores is constantly taking place, either in the vapors that come from the body, called insensible perspiration, or in sweat that appears in drops, called sensible perspiration, and if both these should altogether cease, death in a few hours would be the penalty.

It is a great mistake to think that free perspiration is weakening; on the contrary it produces both muscular power and health. The gaining of bread by the sweat of the brow, in the existing order of things is a hygienic blessing, not always sufficiently recognized. (Genesis 3:19.)

This form of elimination may be helped by friction—that is by rubbing the skin. This should be done every night before going to bed and every morning before dressing. It is also assisted by bathing. Warm water at night and cold in the morning are thought to give the best results. Cold water is more of a tonic, bracing up the physical man; warm water is better for elimination. The beneficial effects of both hot and cold baths, if the temperature is moderate, cannot at

this late day be questioned; the difference being, to use the words of Professor Braum, "Cold refreshes by stimulating the functions, heat by physically facilitating them, and in this lies the important difference between the cold water system and the thermal method of treating disease." "Wash and be clean," and keep clean, is the stern voice that comes to the sermon builder and to all other brain workers. If the mental work is excessive more frequent baths are called for. Several years ago while the writer was overburdened with lecturing, preaching, teaching and writing, he made a test of the Turkish bath, taking for a month a full bath every day of the week excepting Sunday; the physical and mental benefits were a surprise to himself and to others who were interested in the experiment. The expense necessitated a discontinuance but since then a hot water bath nearly every night before retiring has been a substitute.

In keeping the skin active and healthful by the agency of bathing and rubbing, there will come much benefit, especially to a man of fifty years and upward, because of the assistance rendered the liver and kidneys in their task of elimination.

The fact appears to be that the pores of the skin do not easily tire; indeed the freer they are worked, the better it seems to be for them. But on the other hand, late in life, the kidneys and liver may easily tire or become impaired, hence all the elimination possible should be required of the skin. In a word the careless and almost criminal neglect by a large majority of our people of this hygienic law of "wash and be clean" is to a thoughtful mind well nigh appalling.

Another provision for ridding the body of poisons are the urinary organs. In other words, life, health, brain power and consequently the ability to build sermons depend upon the healthy and normal action of the kidneys. Uria, a deadly poison is eliminated chiefly through the agency of the kidneys and urinary channels, though the lungs and pores of the skin do a share of this business. Trouble with the kidneys is the bane of old age and the diseases incident to them are often insidious, especially when one is past the meridian of life, so that one at that age would better be examined by a competent physician every two or three years to ascertain whether there is any trouble brewing that can be remedied. Always answer nature's call when urgent, is a rule wisely recommended by the best authorities. A delay may distend the bladder beyond recovery and a well day afterwards never may be known.

Another and very important provision for ridding the body of poisonous wastes are the bowels which are a channel or sewer that must always be kept active and open. As humiliating as it may seem, it is nevertheless true that if the bowels are sluggish the sermon also will be sluggish. No day, therefore, should pass without an effort to rid one self of the poisonous foreign substances that have accumulated in this sewer of the body.

An additional word by way of explanation will not be out of place. Leading from the small intestines is a large one, sometimes called the lower intestine or the colon. Near where the smaller intestine connects with the colon is the cæcum at the lower part of which is the vermiform appendix. Just above the appendix the colon turns upwards, then runs transversely at a right angle, then makes another right angle and descends to the rectum. This large intestine (the colon) is easily clogged as its contents at one point have to move straight up hill. It is claimed that if this colon were never clogged the now common and dangerous complaint, appendicitis would scarcely be known, and that nine out of ten of the other forms of sickness would very rarely occur. The trouble is this, that when the colon is over-taxed or over-crowded small particles from its contents are forced into the appendix and the trouble begins. But aside from this peril is another, which is this, that the blood is constantly circulating through the colon and by absorption, takes up the poisons from there and distributes them throughout the body, and thus weakens it so that one is subject to whatever disease is most prevalent. The nature of the illness of course depends on the person's weaknesses and what he is least able to resist.

And it should be impressed upon every one that the poisonous wastes of which we have been speaking, cannot be thoroughly removed from the intestines

by the use of drugs, and even if they could, the effect of those drugs on the bodily functions is very unnatural and if continued becomes a periodical necessity. The opinions of two or three eminent physicians may be offered in support of what we are saying:

Professor Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says:

"All of our curative agents are poisons, and as a consequence, every dose diminishes the patient's vitality."

Professor Joseph M. Smith, M.D., of the same school, says:

"All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

Dr. Arnold Lorand, in his book, *Old Age Deferred*, makes these statements:

"When taking various drugs we should always remember that they must pass through our kidneys. The drug habit, especially when irritating drugs are taken, can have a ruinous effect on these vital organs and surely diminish our prospects for a long life. Drugs should only be taken under medical advice and with great reserve, for if taken too freely they may not only injure the kidneys and liver, but also the stomach, which first receives them."

And there is not an honest, up-to-date physician who would not say essentially the same thing if he should speak his mind freely and honestly. It is a maxim at least worth considering that if one would keep well, one would better keep at a safe distance from the drug store.

What then shall a man who is only twenty-five per cent. in, do about this colon and intestinal business? The reply is this, let him have both fast days and washing days. The fast will give the colon a chance to unload and rest. The fast days ordered in the Old Testament and the colon seem to have been made for each other. And the appendix may have this end in view, to afflict men because they do not have proper respect for the colon.

Other things to be attended to are the thorough mastication of food, the eating of ripe fruits, a diet of slops now and then (soups), and once in a while a generous dish of onions. Mild purgatives occasionally may be used, such as figs, seidlitz powders, powdered licorice, etc. But the remedy not to be overlooked is internal bathing. Wash out the colon with injections of tepid water whenever there is a suspicion that it is clogged. There is no violence in the procedure and it seems to be just as proper and harmless, if not as natural, as the washing of one's hands.

A few words at this point as to the liver may claim attention. "Is life worth living?" was a question put to an English scholar. His reply was, "That depends on the liver." The interpretation of which is this: that the condition of the liver gives, as the case may be, a joyful, miserable, or an indifferent outlook on life. This also is to be said that during mental work, the brain tissue is rapidly wasted. This wasted tissue must be removed; it is taken into the blood, carried to the liver, and is there separated into liver-sugar and uria. If the liver is tired, or as we say dormant, it cannot properly take charge of this decomposed tissue, especially if other loads of impurities are dumped upon it from a stuffed and clogged colon. Poisoning as we have seen begins and is reported by gloomy forebodings, mental dullness, pimples on the face, colored blotches on the face and hands, a sallow complexion, etc. Sooner or later a fever may attack the victim. A fever, as already suggested, is a bonfire that burns up the waste material that the liver and intestines have not been able to carry off, thus preventing some graver malady. It is not the fever in any case that kills the patient, but the poison that occasions the fever. Fevers have saved multitudes of lives and prevented permanent injury to different parts of the physical organism.

If we were to remain silent as to one other agency for the removing of foreign and harmful substances from the body and the blood, the hygienic scientist

* The subject of exercise will be treated more at length in another paper.

very properly would say that the writer has not mastered his subject. Hence we speak briefly of exercise in its relation to elimination.*

A physician once said that he kept himself in health by going to see his patients. Whenever he discontinued this practice, and required his patients to come to him, he speedily became stupid and dull; but when he resumed the practice of making calls instead of being called upon, he recovered his strength and vigor. The explanation is simple enough. His body became charged with worn-out tissue when confined to office work. The exercise while visiting his patients freed his body from that disease-producing tissue, and made him a well man.

At times, too, the clergyman sits down at his table, takes in hand his pen, but no wholesome thoughts greet him. His brain refuses to budge an inch. Now, whether or not he knows it, his whole being is crying, "O man, you are poisoned; get out of doors." The hillside is climbed, or a turn is taken in the garden and the deed is done; at least to some extent.

There are also clergymen who, to save time, have their study on the ground floor. But there is more than one advantage in having it in the garret. The reason for this is obvious enough without comment.

Other clergymen find themselves gaining rapidly in flesh, but losing in strength. That extra flesh is a warning, often indicating the presence of secretions in the body that do not belong to the healthiest organisms, and that by exercise, and without delay, ought to be removed.

Let these over-fat men saw a cord of oak wood now and then. Why not?

We close this perhaps too lengthy paper with a practical suggestion that will pretty well cover the ground.

A clergyman finds himself in bad mental and physical condition; he has headaches, his pulse are ninety-five or a hundred and he is seventy-five per cent. inefficient, perhaps more than that. What shall be done? Call a doctor? No, not yet, take a drug—calomel, castor oil, epsom salts, rhubarb? No, not yet. Fast a day or more, take an intestinal bath of pure water, or an extra dose of exercise? Yes, very properly; then await the result.

(TO BE CONTINUED.)

A Plain Man's Cure-all

BY THE REV. W. MACNICHOLL.



THE atheistic philosophy of Germany has pauperized Europe. It has also covered the greater part of the earth with the habiliments of mourning. Yet, there are professors in Orthodox Colleges and Theological Schools, and ministers in charge of Orthodox publications who were doped in Hun Universities, who are doing in America precisely the same kind of work that has brought down upon Germany the execration of the world. They call their propaganda New Thought, Advanced Scholarship, etc., but those who read the Age of Reason and the more blasphemous addresses of more Modern Agnostics, can see at a glance that all draw their matter from the same sources. Present-day Higher Critics are only imitating Thomas Paine, Robert Ingersoll, and other Infidel writers, and appropriating the arguments without credit to the original authors. Yet they resent with fierce indignation any who dare question their moral honesty.

When Hun Theology first floated across the Channel, Charles H. Spurgeon, who knew God and His Book so well, predicted that if it were permitted to get a foothold in England, it would empty the churches in thirty years. His prediction has been fulfilled. Statistics could be given in proof. This moral poison is producing like lamentable fruit in our country. It creates doubt and confusion in the minds of thoughtful, working people, and others, who have not the time or facilities with which to investigate for themselves. They soon get perplexed, then disgusted, and finally turn from the church to the theatre and the dance hall.

The impeachment, the writer brings against the so-called Higher Criticism, is this: It has discredited the Word of God. It has paralyzed the church and is

undermining the moral foundations of society. It is putting mountain barriers in the way of sincere ministers of Jesus Christ, and of those parents who want their children to build character out of fire-proof material. It is also turning out infidels, who become pastors of saints, and spiritual teachers of the rising generation. The teachers of this propaganda of Satan receive good salaries out of cash contributed by devout Christians for the building up of Orthodox Christianity. They are in reality tunnelling the foundations of the theological system for which the Christian Church stands. The most deplorable phase of the situation is, that the leaders of the great denominations permit this destructive propaganda to be taught to the young people without reproof or condemnation.

If we cannot have men in religious institutions of learning who can be trusted to teach the principles of the Christian faith, we would better close every college and theological seminary in the land. An ignoramus will do less injury than a learned scoffer or atheist. The writer may not be a distinguished man, but he claims to be honest. He knows something about the English Bible and its Divine Author. He has intelligent convictions, and as a minister of Jesus Christ, he protests with all the fervor of his being against this betrayal of our blessed Lord and His Church.

He desires to ask a few questions: Are the Critics omniscient? How do they know that Moses never wrote the Pentateuch? That the crossing of the Red Sea and all the supernatural phenomena that mark the history of God's chosen people on their journey to Canaan are all fabrications? That the book of Jonah is only a yarn? That Isaiah did not write the whole of the book bearing his name? Is the Old Testament a tissue of falsehood?

What practical good comes from raising these doubts in the minds of those who have not the opportunity to study for themselves? How many drunkards, liars, thieves, traitors has the Hun theology ever brought to the Cross of Christ? How much has it done toward stemming the black tides of Bolshevism and diabolism that are threatening the civilization of the whole earth? These are practical questions, and sensible Christian business men, who are contributing their hard-earned cash for the support of our schools and churches, would like to get a straightforward answer from the Critics, who apparently prefer building castles in the air to seeking and saving the lost.

The plain men of the church, ministers and laymen, demand proof of the critical statements; denying the Deity of Jesus, the Miracles of the Scriptures; asserting the falsehood of the Gospels, the forgery of the Epistles. Prove them or acknowledge them indefensible. Let them teach the truth, or step down out of the Christian pulpit, the college chair. Men of the highest scholarly attainments and of unimpeachable integrity will be found to fill the vacant places. Then our college and theological professors will coöperate with consecrated preachers and evangelists to bring the lost to the Divine Redeemer, "who tasted death for every man."

Through a Reformer's Window

BY CLARENCE TRUE WILSON, D.D.*



THE present situation as seen from a reformer's window is a mixed one. There is a plot to rebel against our Government; it is financed by breweries, and led by men who were disloyal in the great war. If anyone will lift the cover off this scheme, and peer into it deeply, he will discover a concealed label: "Made in Germany."

A hundred years ago, the bulwark of Protestant Christianity was in Germany. There came a day when the native conceit went to work to demolish their own religion. They called their picking process higher criticism; they named their denial of miracles the supernatural in religion, and the inspiration of the Bible Rationalism. With high-sounding phrases, they denied, they tore down, they

* Excerpts from address before many Methodist Annual Conferences by the Corresponding Secretary of the Board of Temperance, Prohibition, and Public Morals.

emasculated the authority of their sacred books, and flouted the inspiration of prophetic messages. Men who could not tell their own wife's style from mine, if their handwritings were typewritten, affected to think they could take the Books of Moses and separate chapter and verse, clauses and words, ascribing them to all the different authors, except Moses. When the Old Testament had been thoroughly discredited, the New came in for a similar treatment. Then the doctrines of the Gospels and the virgin birth of Christ were laughed out of Court, the miracles were one by one denied; then Christ's teachings were attributed to other writers, the Resurrection was called irrational, and in the bog of doubt made in Germany, the world's Redeemer was bowed out.

Without religion there can never be stable morality. Religion is morality in relation to God. Morality is religion in relation to man. Break down the Godward side and the manward will not hold up. I never knew a man of a nation that had a stronger left-hand grasp of human brotherhood than his right-hand hold of God and destiny. When the temptations and excitements of a great war broke upon these people, denuded of their religious hope and faith, what happened?

There was nothing to hold them or for them to hold. Atrocity that outranked savages; murders of old men and non-combatants; maiming and blinding of babies; the disfiguring of surrendered prisoners; the ripping and raping of little girls, were but the legitimate fruit that grew on the branches of German Rationalism and Destructive Criticism, the Continental Sunday and brutalizing beer.

The civilized world in death grapple, is trying to throw off the ideals of German Rationalism, to repudiate its system of criticism and even to find a better philosophy. Why? Because the race stands so appalled in the presence of the fruit that grew on the tree, and is assured that the fruitage has not the sanction of the Saviour. What about the religious spirit and method that have produced this No-God-ism, this No-Christ, No-Spiritual leadership, No-Virgin Birth, No-Resurrection, No-Divine-Human Bible, No-Authorized Standard of Morals, No-Ideals of Brotherhood or Mercy?

Known to be a mere Pagan land to which we were compelled to send missionaries as to heathen, they have revealed themselves savages, who have uncapped hell and plotted the torment of the human race. Turned loose on a helpless Belgian village, on a surrendered French city, on captured prisoners, on a hospital ward or ship, on frightened women and weeping children, their deeds would make a demon blanch with shame. Every act is the natural expression of their godless system of education, and mock religion. A corrupt tree cannot bring forth good fruit.

It is not different on this side of the water. The attempt to get an expression from five hundred German professors in American colleges, condemning the policy of frightfulness of their Fatherland, fell flat. They all, with 18 exceptions, stood for it. They are Huns. Let us take our stand against any importation of their theology, their morals, their philosophy, their critical methods into our church. Their emasculated Christianity will not do in America. Their rationalized Christ is not our Saviour. Their crazy-quilt Bible is not our Holy Scriptures. Their brutalizing beer is going out of America forever.

If their theology and philosophy and Biblical viewpoint are better than ours, why haven't they civilized Germany? If German Socialism is true brotherhood, why doesn't it make them brothers? If their historic method and Higher Criticism and rationalized religion are better than a whole Bible Christianity, why is not Germany, where this plant came to its flower and fruit, evangelical? Why does every young minister who imbibes it, lose his evangelical power? We must stop this flood in our universities; dam it out of our pulpits; barricade our homes and altars against it; and, if we are loyal, protect our public schools and civilization from that fatal infection.

Now that the pit of Germany has been uncapped, the world has had a vision of what a secularized Christian nation means. Our Bible had been discredited, and its teachings emasculated by a conceit purely of German make. The destructive criticism and rationalistic system some are trying to import were more re-

sponsible for the moral collapse that made those Belgian atrocities possible, than all else.

You can't prop up moral distinctions, so they will stand, without religion for a base. You can't build a religion on negatives. I believe that when we get far enough away from it, this whole story of the higher critic and his blatant claims will appear the silliest fad and most excuseless craze ever adopted by Christians of the nineteenth century, by which they sawed off the limb from the Tree of Life—forgetting that they were sitting on that limb.

These critics are very deep in shallow matters. They are ever searching the Bible for errors, for elimination, for negatives. They have a buzzard's scent for carrion. They remind me of the darkey who took a dark lantern on a dark night and went down into a dark cellar to find a black cat that was not there.

Give us a sober people; banish German beer. Put the Bible in the public schools, as a foundation of American morality. Let our American Sabbath stand on its American foundations as it was before the Huns within our gates trampled it in the mire. And we will build a Christian civilization on American soil that will withstand all twentieth century tests; and the gates of the Bolsheviki and the I. W. W. anarchists shall not prevail against it.

To the Law and the Testimony

BY JUDGE FRANCIS J. LAMB.



HE literature on the matter of Advanced or Destructive Higher Criticism attacking the Bible and replies thereto are formidable, in amount immense. And what of it? The world is made up of all sorts of persons and it would seem that an immense number, if not a majority, are glad of anything that cuts down the exactions (in life and conduct) of the Christian religion. So as the salesman says of his goods of different qualities, "You pay your money and take your choice" and a vast number choose the Critics' work. This literature therefore pro and con appears as a monumental example of polemics, i. e., controversial writings.

This method may be kept up indefinitely and no decisive result reached, for the Science and *the only Science* that deals with controverted questions of fact and verity and determines such questions successfully by definitely *applied Science* is disregarded, is not employed. That Science is the Science of Jurisprudence. It is solidly established and of all the Sciences, it is the one in constant and most general use by all civilized and enlightened peoples.

When that Science takes a controverted question of fact or truth into its forum, it provides that what one party asserts shall be stated as an affirmative proposition, which denied by the opponent makes an "issue" as to the verity or falsity of the proposition so affirmed. The "issue" halts, thrusts aside mere polemic debate, discussion, as futile without force in determining the "issue," for the issue as to the verity or non-verity of the proposition affirmed can only be determined by proof, and the medium of proof is *evidence*, facts in evidence, not debate, hypotheses or polemics.

Until Bible Christians deal with the errors and false contentions of the Critics, by direct denial and so make the "issue" as to their verity, and force the issue to the ordeal of trial by the scientific method, the only way the issue can be validly determined, viz., by "the law and the testimony" (law being right reason)—reason and testimony, evidence, the polemics may go on and on and on and no verdict be reached. Unfortunately, graduates of Theological Seminaries (the principal defenders of the Faith) have not been instructed in the Science of Jurisprudence—in its mighty potency in discriminating truth from error, or in its functions in their operations in decisively ascertaining and establishing fact and verity when controverted—hence evidently they have battled and are battling in the indecisive, unconclusive sphere of debate, discussion, polemics, instead of employing *what is always available*, the potent power and functions of Jural Science, which duly employed constantly achieve victory for truth and right. And

please note in this connection that the postulates with which the Higher Critics make their hostile attack upon the Bible are *suppositions, assumptions, theories, hypotheses*, which are not now any of them evidence, and note further that the Critics have no evidence, no facts in evidence, with which to maintain their postulated hostile contentions.

(Among the Papers of Judge Lamb after his death was a letter to the Editor of the BIBLE CHAMPION. It was a regret that he could no longer aid the work of the CHAMPION. It urged the continued following of the method the Judge had taught the Editor. In all controversy make the final appeal to the *Law and the Testimony*. The samples prepared by the Judge will be used in the Examination of the Hexateuch. The next number of the CHAMPION will contain the trial of Astruc and his Imitators. In the series there will be the trial of Dr. Driver, and the trial of Dr. Kent) .

That Far-away Home of the Soul

BY THE REV. CHARLES E. CORWIN.



PETER in his restrained statement concerning the end of Judas Iscariot said, "... Judas by transgression fell, that he might go to his own place." This word is the same word which is used of home. Peter, therefore, practically said that "the son of perdition" went home.

Then there was a time when Judas was not at home. In those beautiful days in which he followed Christ, he was not at home. We may define "home" as that place which a man has so modified by his influence that his environment matches his character. Judas and his environment were not in harmony when he was with Jesus, but when he reached the place "prepared for the devil and his angels," the heart of Judas and his environment were in accord, and Judas was at last at home.

Much fault is often found with the Biblical descriptions of heaven and hell. But these vivid figures are expressive of the appropriate conditions of established character. The gold and precious stones, the sparkling water, and the fruitful trees portray, in terms of the material, the spiritual realities which belong with perfected humanity. The everlasting fire and the burning worm also reveal in language appreciated by common people, the awful environment which matches the soul isolated from God.

Here the divine judgments are in germ. The apparent failure of justice has perplexed wise men from the days of Job to our own time. And yet even here we can see the swelling of the germ. So we find it in the material realm. God commanded man to conquer the world and subdue it. The savage who does not obey this command sinks below normal manhood and is deprived of his inheritance. The civilized man turns the wilderness into a home in proportion as he makes external nature become the organ of his intelligence.

So we find it in the world of mind. The careless student turns his college into no college; while the earnest boy, like the youthful Lincoln, can make a cabin fireside a place of mental training.

So we see it spiritually. Many persons within the daily sound of the Gospel cause themselves and their communities to become heathen, while the heathen seeker after God can find his Heavenly Father far beyond the sound of the church-going bell.

A lover of sin may declare that he desires to go to heaven. But for such as he there is no such place as heaven, and hell is the best Almighty God can do for him.

The timid saint fears that he will fail of entering the heavenly mansions and trembles at the thought of a hell. But to him there is no such place as hell. Since he has followed the guidance of his Good Shepherd through his earthly life, the only thing possible for him is that he shall dwell in the house of the Lord forever.

Doubtless the future life has many surprises. We will be astonished to find in heaven those whom we never expected to see there, and the vacant seats of others will also fill us with a horrified surprise. Many will be surprised to find themselves there, and others, according to the word of Christ, will be amazed to find themselves shut out.

But those who have invited Jesus to their home here will find yonder that He is awaiting them in the place He has prepared for them.

Regeneration--Conversion

BY W. H. BATES, D.D.



THESE two terms are often used as synonymous, and meaning the same thing. There is a distinction between them, and it would prevent confusion and promote clearness in thought, and no doubt produce satisfaction in Christian experience if the difference were made plain.

In the New Testament, "regeneration" is the translation of the Greek word *palin*, again, and *genesis*, generation. The cognate verb, *gennaō*, is used 38 times in the first chapter of Matthew, and is each time translated "begat." Regeneration is, then, a begetting again. "Conversion" is the translation of the Greek preposition *epi*, compounded with the noun *strophē*, and is used only in Acts xv. 3; but the Greek verb, *epistrophō*, is used 39 times, and means to turn, turn about, turn again. Conversion is a turning.

Since in religious experience it is the Holy Spirit (Jno. iii. 5, 8) that begets, generates, in us a new nature, regeneration therefore, is the act of God; and since it is the individual regenerated that "turns about," manifesting the new generated nature, conversion is man's act. Regeneration is the impartation and implantation of a new principle; conversion is the exercise of that principle.

When the individual was generated the first time, he was not conscious of the act or the fact; no more is he conscious of the Holy Spirit's generation; it is below consciousness. But when that generated (begotten) nature, principle, thing, works up from the subliminal state into consciousness and in that sphere has concurrent action with the individual's will—that is what he is conscious of. As regeneration is below consciousness, no person can know when he was regenerated; but as conversion is in the sphere of consciousness, he may know when that takes place. Indeed many can point to the precise time and place when they "turned," i. e. were converted; but probably more cannot. The question of time is of little consequence as compared with the fact whether evidence of being regenerated is *now* manifested in a Christian life and service. "By their fruits ye shall know them."

A regenerated person is always converted, but—sad to say—a person may be converted, i. e. may turn himself about, without being regenerated. In the excitement of revival time, under the stimulus of evangelistic-campaign appliances, by reason of emotional stress, a person may be led to "make a start," "just try it once," "hit the trail;" and if this is done "in the Spirit," well and good, but if only "in the flesh," look for another story. Not one word is here intended in derogation of revival measures—far, far from it; but a danger is denoted, and a rationale is suggested that accounts for deplorable results that too often follow them. "Not by (mere men's) might, nor by (human) power, but by my Spirit saith the Lord of hosts" (Zech. iv. 6).

Regeneration occurs but once, and is once for all, for the regenerated person becomes possessed of an "everlasting life," and Jesus says He "will raise him up at the last day" (Jno. vi. 39, 40, 44, 54). Conversion is the beginning of a new living, and, if a true conversion, it is the commencement of a series of holy acts, constant, progressive, endless. But if the conversion be only man-made, and not a consequence of regeneration, it may occur repeatedly. In a revival a man is reported to have given this testimony: "This makes eleven times I have been converted, and it has done me good every time." That depends! Once in grace always in grace, i. e., if it be Spirit-grace, divine, genuine, true; but if it be flesh-grace,

merely human, spurious, false, even if a good imitation, no wonder people fall from *that*. And is not here also the rationale of "falling from grace," so called?

When that prominent New York divine of a former generation, Gardiner Spring (1785-1873), was about to leave his boyhood, New England home, his wise mother said to him: "Remember, Gardiner, every Christian grace may be counterfeited except the grace of perseverance."

"He that endureth to the end shall be saved" (Matt. x. 22). "If we live in the Spirit, let us also walk in the Spirit. Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. v. 25, 16).

The Sanctuary

Saved by Grace---but Saved to Serve

BY W. C. SEIDEL, D.D.

The Son of man is come to seek and to save that which is lost—Luke 19:10.

Wherefore awake, thou that sleepest, arise from the dead, and Christ will give thee light.—Eph. 5:14.



THE Divine Plan for the restoration of the race provides for the well-being of all His creatures. "For God will have all men be saved and come unto the knowledge of the truth." "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially those who believe." "For by grace are ye saved, through faith; and that not of yourself: it is the gift of God." 1 Tim. 2:4-6; 4:10; Eph. 2:8, 9.

Saved by Grace Through Faith.

1. *Grace* is the unmerited favor of God toward unworthy sinful man, ruined by sin and Satan. The dominant elements of grace are: Love, mercy and pity, for helpless, dependent, sinsick humanity. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world, to condemn the world; but that the world through Him might be saved." John 3:18, 19.

2. *Mercy*, is the element of leniency, which forgives the offender; helps, spares and cheers. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him; to such as keep His covenant and to those that remember His commandments to do them."

3. *Pity*, is the element of sympathy and compassion for sufferers. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103:13, 17. Those Scriptures reveal the grace of God in its deep yearning after Satan deceived and sin-blinded humanity.

"For the grace of God that bringeth Salvation hath appeared unto all men, . . . that He might redeem us from all iniquity; and purify himself a peculiar people, zealous of good works." Tit. 2:11-15.

1. *Saved From What?* Saved from the penalty of a violated law. "Sin is the transgression of the law." "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "The soul that sinneth it shall die." John 3:4; Rom. 6:23; Ezek. 18:20; 33:1-20.

2. Saved from the anguish and fear of Spiritual and Eternal death. Spiritual death, is the soul's separation from God, the giver of life, light and peace: the soul's necessary element of subsistence.

3. Saved from the deception and power of Satan who goeth about as a roaring lion seeking whom he may devour.

4. Saved from the remorse of a misspent life; the anguish of those cast out without hope, or without God in the world; illustrated by the record of the rich man in Hades. See Luke 16:19-31.

5. Saved to love, obey and serve God and glorify Him among men. "Thou shalt worship the Lord thy God and Him only shalt thou serve" "Thou shalt love the Lord thy God with all thy heart; thy mind, thy strength, thy soul; and thy neighbor as thyself."

6. You are to live a Godly pious life; teach others the way of life, and how they may be saved. "Dearly beloved, I beseech you,—abstain from fleshly lusts, which war against the soul. Having your manner of life honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they behold, glorify God." Peter 2:12.

7. This Scripture makes it clear, that *we are absolutely dependent on God, through Christ, by the Holy Ghost, for our salvation and restoration.* We are saved "*By Grace*" through faith. Faith is the active element which trusts God for His grace to save. But even that faith is God's gracious gift to us, by which, if used honestly and devoutly, we are delivered from the guilt of sin, the power of Satan, renewed by the Holy Ghost, and accepted of God.

1. *Not of Works.* "Not by works of righteousness which we have done, but according to His mercy He saved us, . . ." Tit. 3:5-7. "For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained, that we should walk therein." Eph. 2:9.

2. You see, then, that no greater calamity can befall the awakened sinner than to be taught, or think, that he must perform certain good works, in order to be saved. In this way Satan has done men more harm than any one knows, or believes. Because he deceives men to believe that they must do something to earn God's favor, or reconcile Him, in order to be saved. Therefore God says: "*not by works; lest any man should boast.* For we are His workmanship created in Christ Jesus, unto good works."

3. Man in his natural estate is not only a bankrupt, he has committed spiritual treason against God's righteous government. Therefore man is under condemnation of a just and holy law, which he has transgressed.

There is no possible way to return into favor with God, or meet violated Justice, until satisfaction is made for his transgression. Now that satisfaction God provided by permitting His Son to suffer and die for our sins and rise again for our justification. Justice is satisfied and man redeemed. Now, amnesty is offered to the offenders; and he who accepts the conditions, confesses his guilt, will be pardoned. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. . . ." Rom. 5:1, 2, 10.

4. So then you see that all the sinner can do is: To believe on the Lord Jesus Christ and he shall be saved. The attempt to save one's self by good works is an insult to God, a reproach to Christ and the rejection of the only hope of life and salvation. "For to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth, the ungodly, his faith is counted to him for righteousness." Rom. 4:4, 5. "Therefore by the deeds of the law shall no man be justified in His sight. . . ." Rom. 3:20-28. II Tim. 1:9-11.

You see, then, that your call, enlightenment, pardon and renewal, all must come from God, through Christ, by the Holy Ghost. You can't even reward God for what He has done for you, because you have nothing to give. All you can possibly do, is to believe in, and thankfully accept, the pardon and life offered. But even that ability is the gracious gift of your offended God and Father.

5. But, after your conversion, renewal, justification and adoption, the whole process changes. Now you both want to, and ought to, render God affectionate, joyful and thankful acknowledgment for His gracious gift of life: surrender your mind, heart and soul to God, in unswerving obedience and submission to His righteous will. For you are not your own. But you are bought with a price: Even the precious blood of Christ. Peter 1:19-23.

Being now an obedient child of God, you are to be His representative among men and show them the way of life and salvation, by the remission of sin, and strive to bring them to the knowledge of the truth, as it is in Christ Jesus.

"Grace first contrived the way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"Grace all the work shall crown,
Through everlasting days;
It lays in Heaven the topmost stone,
And well deserves the praise."

6. The fact is, and it cannot be denied: that our gracious Heavenly Father has so abundantly provided for the restoration of the race from Satan's power, that

no one would remain unsaved, or be lost, if they would believe in Christ's redeeming work for them: That assures you of pardon and life.

1, Because God gave His Son to redeem and save the race.

2, Because God sent not His Son to condemn the world, but that the world through Him might be saved. "He that believeth in Him is not condemned: But he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God." John 3:18, 19.

3, Because God desires all to come unto the knowledge of the truth, that they may be saved from sin and death.

4, Because Christ came both to seek and to save the lost, and *does save* all who believe in Him.

5, Because God is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. "For the blood of Jesus Christ His Son cleanseth us from all sin." He is the Lamb of God that taketh away the sin of the world.

6, The Holy Ghost is sent to convince the world of sin, of righteousness, and of judgment: to enlighten, regenerate and sanctify, those who give heed, submit and believe; to guide, protect and sustain the believer through life. But more:

7, Christ provides spiritual nourishment for the devout believer, by giving His body and blood to the worthy recipient in the Holy Supper, and assures all such of a blessed resurrection in the end of the age. See John 6:47-59, for invaluable instruction.

8. Have you entered into that life, and service of God? Then you have met God's purpose, and will meet your destiny. If not, will you yield your heart and soul now and enter into that life of peace and service? God waits for your answer. What shall it be: Obedience, or hesitation? The chief end of man is, to glorify God, in all you think or do. "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

O to grace how great a debtor
Daily I'm constrained to be!
Let that Grace, Lord, like a fetter,
Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it;
Prone to leave the God I love—
Here's my heart, Lord, take and seal it,
Seal it for Thy Courts above.

Here I raise mine Ebenezer,
Hither by Thy help I've come,
And I hope, by Thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.

The Weakness of Strength

BY JAMES M. FARRAR, D.D.

Let him that thinketh that he standeth take heed lest he fall—Cor. 10:12.



It is self-evident that in strength there is an element of weakness and it is not my purpose to discuss the proposition that a chain is no stronger than its weakest link, which is the usual statement, but I will take the reverse of the proposition and try to show that it is more significant that the strongest link in a chain is sometimes its weakest point.

The blacksmith often finds in a chain thrown upon the forge that the link that is almost worn through was not the place where it had broken, but at the apparent strongest point. A man who defaults in a bank is frequently the man who has been considered the strong man of honesty in the institution, and when he fell it was a matter of much concern. So in the railroad office, the man whom the president trusted the most was the man all too often to yield to defalcation. In these cases the men were never suspected, for the eyes of the officers were always on the supposedly weak points.

The rock Gibraltar, regarded always as the strongest link in the fortification of the world, always had strategic importance and was regarded as impregnable, but the Moors, in the Eighth Century, in their march from Africa, selected it as their fortification, and up to the time the British secured its possession it was used as a place of safety against invasion. The strength of the rock today is in the English

Crown, but even its combined strength of nature and of art has not freed it from attack.

Nature is frequently vulnerable at its strongest point. Men of the Old Testament and the New fell by attack upon what was believed to be their strongest point, Moses, Samson—and Peter, who was adamant until the maid came to him and succeeded in getting him to deny his Master.

Take this broken chain into your own hand and examine it. See, the chain is held together by the weak link. The strong link is broken. You notice there are eleven links in the chain, ten unbroken and one broken. Just enough links to frame the words of the text, "Let him that thinketh he standeth take heed lest he fall." You have at least one strong link in the strength of your character. Have you placed confidence in the strong link? Are your prospects for success in life based on the strong points in your character?

Listen, "Let him that thinketh that he standeth take heed lest he fall." This text is one of God's danger signals. We should look for His guidance at what we believe to be our strongest links and not watch so closely the weak points; but it so often falls out that where we believe ourselves to be strong we really are weak. The strongest link is not equal always to the strain that is brought to bear upon it, but Paul follows our text with this statement: "God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way of escape, that ye may be able to bear it." Let your confidence be in the God of your strength. Search out the strong link in your character, but do not be self-confident. Put your confidence in the Lord, who gave you your strong link.

I am not at all pessimistic. I see the truth of the text in the present affairs of the world and in the great struggle for right now going on. Germany broke at its strongest point, that of its boasted military superiority, which now has waned. The chain was bound to snap, break and crash, and Germany has gone to pieces at its strongest point, and your boys and my boys will, please God, return to us in pride in the thought that they formed part of the force that caused the chain to break and bring Germany to its knees to the rest of the world, made free to carry on in the paths of truth, justice and righteousness.

The Good News Jesus brought

BY R. H. HUGHES, D.D.

And the common people heard Him gladly—Mark 12:37.



PEOPLE are always glad to hear that which is of vital interest to them. At the expense of time and money they concern themselves with that which concerns them. What Jesus said made a great sensation and filled the people with tumultuous excitement. It was as if a physician had announced a cure for a disease which had defied the efforts of all others. The good news Christ brought produced that impression. In their joy the farmer left his plough in the field, the workman dropped his tools, the merchant closed his store, and all gathered about Him. The story of the great Teacher leaped from tongue to tongue, and spread like a contagion over the land.

Material things are the product of many men working coöperatively. Uniting their labors, ants build a hill, bees a comb, the coral a reef. Uniting their labors men build a ship, a railway, a fortress. But in things social and spiritual, it is the solitary man with his genius who ushers in a new epoch. Columbus changed the map of the world. Guttenberg, with his invention of movable type, changed the knowledge of the world. Newton changed the science of the world. Watt changed the industry of the world. Not otherwise Jesus' good news changed men's thoughts about God, about themselves, about the forgiveness of sin, about the immortal hope. This good news drove tears from their eyes, anxiety from their hearts. It put a new song upon their lips and sent men home wreathed in smiles.

The past haunted them, the present had no comfort in it, the future was without hope. They lived a wretched life. They were wearied and worn in their

struggle against the power and penalties of the world. They were in despair because of human perversity and sin. To them God had been presented as a consuming fire. The good news Jesus brought was like an oasis in the desert. It rested the tired, encouraged the despondent, comforted the sorrowing, strengthened the weak, and bound up the broken hearted. He made God seem a loving and tender Father who was on their side. He told them that God was in the world to recover it. He brought the good news of God's love that remitted sin and wiped it away forever. He told them that God trusted them as His children and expected them to love and trust Him. He told them that God had committed into their hands His vast enterprise of bringing in a new Kingdom and golden age.

At this good news their hard faces softened and they wept like children. When He was gone they went everywhere telling the glad story. Nor has that story lost its power. The good news is still softening the human heart. Jesus is still light to human darkness, bread to its hunger, wisdom to its folly. Slowly He is building Himself into the life of the world, refining its selfishness, filling it with righteousness and love.

Tomorrow the common people of all the continents will hear gladly the good news of God's love, and in the ecstasy of joy will surrender to Him the heart and life.—*Pacific Christian Advocate*.

Perfect Peace

BY D. L. MOODY.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because He trusts in thee.—Isa. 26:3.



HERE is the secret of peace; that was the source of Daniel's peace in the den of lions.

I can imagine Daniel walking through the streets of Babylon on his way to be cast to the lions, according to the king's decree. He was the greatest character that ever walked the streets of Babylon. He moved like a giant, like a conqueror; they cast him to the lions.

There was no music in the palace that night. The king was in great distress; he could not sleep; and early the next morning you could see an unusual sight—the king abroad in his chariot; and you could hear the chariot go rattling over the pavements of the streets.

What does it mean? I see that royal chariot sweeping up to the lions' den, and the king goes to the mouth of the den and cries to Daniel, "Is thy God, whom thou servest continually, able to deliver thee from the mouths of the lions?" And a voice comes up out of that den: "My God has sent his angels and shut the mouths of the lions."

The calmest man in all Babylon that night, in my opinion, was Daniel. He prayed with his face toward Jerusalem, and after prayer took a lion for a pillow and lay down to sleep with a clear conscience.

The king took him with him back to the palace, and then sent out a decree that

the one hundred and twenty should be cast into the lions' den, and they were all devoured before ever they came to the bottom of the den.

"There is no peace, saith my God, to the wicked," but the man who trusts in the Lord need never be troubled.

* * *

CALLED TO PARTNERSHIP

BY J. E. RATTENBURY, D.D.

They go from strength to strength.—Ps. 84:7.

THE virtue and glory of Jesus Christ, manifesting the Divine Nature, call us to partnership in the Divine Nature. It is a call to the very highest! Not to the sinlessness of Christ, but to His own glory and virtue. The end of the Christian life is not to wear white garments, but to be white men wearing white garments. It is not to do nothing evil, but to do everything well. The standard of Christ is in danger of being lowered by conceiving it in the negative terms of sinlessness. Christ is much more than sinless—He is glorious. "I am the Light of the world." We are not called to quiet, unobtrusive, negative harmlessness. We are called to heavenly perfection. "By glory to glory" is the stair by which we climb to the throne of God. We are called to be partners in God. Our career is one of splendid activities. The glory and virtue of Jesus is not the dim mel-
lowed light of ecclesiastical art, but the blazing, blinding light of the sun.

OUR EVERLASTING LIGHT

BY G. CAMPBELL MORGAN, D.D.

The Lord shall be unto thee an everlasting light,
and thy God thy glory—Isa. 60:19.



HE night all around is the world's darkness. The only light shining upon that darkness is that which comes from the lampstands.

The vision of Christ's face as that of the sun, is a revelation of what He is to His people. To them it is daytime. "For ye are all sons of light, and sons of the day: we are not of the night, nor of darkness."

The Church is here seen as the light bearer, with Christ as unifying Centre and directing Authority. Christ Himself in the midst of the seven lampstands creates their unity.

The unity of the Church consists in the common relationship of each church to the Lord Himself who is present in the midst. In His right hand He holds the messengers, and herein is revealed the true position that ministry occupies in the Christian Church, whether it be the ministry of authoritative teaching as given through the apostles, the ministry of prophetic utterance, the ministry of evangelization, or that of the pastoral office.

Christ the truth, the angel His messenger, the Church that to which truth is made known by the messenger, and in which truth is embodied, that its light may fall upon the surrounding darkness.

No man can be a messenger of the Master and the Church save as he is held in the right hand of Jesus, and interprets, not his own idea concerning the Church's well-being, nor the Church's wish concerning its function but the will of the Master.

The messenger has no authority in himself, no authority which he derives from the Church over which he presides. His authority is the communicated authority of the Son of Man Who is the Lord and Master of the whole.

* * *

A SERMONETTE

BY LAWRENCE KIESTER, D.D.

In Him we live, and move, and have our being.—
Acts 17:28.

OUR text is poetic in origin, scientific in fact, and apostolic in use.

We have our physical being in this material world which the material elements of our bodies never transcend.

Presently we will have spiritual bodies because we are spiritual beings. As God is a Spirit and we are spiritual beings, it is easy to see how we can live and move and have our being in Him, in His thought and will, with no desire to transcend either. His thoughts are higher than our thoughts and his ways higher than our ways. We can see ourselves included in creation and redemption and providence.

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GOD'S ABIDING PRESENCE

BY G. CAMPBELL MORGAN, D.D.

"Lo, I am with you alway, even unto the end of the world."—Matt. 28:20.

WHAT does that mean? To my own heart it takes the thought of death and lifts it out and flings it away. He is with us "unto the completion of the age," not to the end of the world. Is the age complete yet? No, the age of which the Master spoke then is not completed. When will it be completed? When He comes.

Then what did He say? He said to Peter, and James, and John, and the rest of them, "I am with you to the end of the age." But Master, Thou wilt be with us when we preach, and Thou wilt be with us when we work, and Thou wilt be with us on our missionary journeyings, but presently, if Thou shalt delay Thy coming, we shall have to leave this land and these friends of ours. "I am with you to the end of the age."

Is He still with Peter, and James, and John? Of course He is; He has never left them from that moment to this.

But did they not die? No. What then did they? They "fell on sleep." He abolished death. If He be with me, what care I if there is a shadow like death through which I pass? He is with me; that is everything.

Suppose that He does not come before I am taken, or suppose that the moment shall come to me when wealth and health are gone, when friends are helpless, when earth's means of grace are denied, and you watch the child of God going out into what men speak of as the gloom and the gathering darkness, and what is there? Health is gone, and friends are vanishing; everything is gone. No, no; listen! "Lo, I am with you all the days, even unto the comple-

Sidelights

THE chaplain of the New York State Prison at Auburn, Rev. Arthur Cope-land, some years ago made the following statement:

"I have now been chaplain of the State Prison at Auburn for six years. We have eighteen hundred men in that prison. They are as fine and athletic a group as you can find. They are a bright bunch; it would be difficult to find eighteen hundred men who would come up to their standard in brain power. They are young men; the largest number of any one age is at the age of twenty-two.

"They are graduates of grammar schools, of high schools, of great universities and professional schools. There are a good many college men among them. I have made a diligent search in the records of those men, and during these six years there has not been among the prisoners a single graduate of any church college."
—*Christian Advocate*.

* * * *

IT is at first rather startling to read in a recently published book the radical assertion, "Few of us fail enough," yet it is true that the highest success seems to come only to those who have frequently failed. It is because such men have their courage and their persistency of purpose strengthened by much exercise. The man who attempts nothing unusual because he is afraid he will fail, has failed already. Do the preceding sentences seem to contradict each other? It is because there is a negative and a positive kind of failure. The first comes through fear to attempt, and it only weakens the individual. But the writer quoted had in mind the positive type of failure, the failure to achieve in spite of most earnest effort, and it is by the "try, try again" of those who fail in the first or second or third attempt that character is strengthened and ultimate success assured—*Presbyterian Advance*.

* * * *

WE get where we desire to be, but by God's own path. It might seem as though it would have been better for everybody if Paul had been in Rome and also been perfectly free. Yes, but I am not so sure that we should have had those immortal letters. What a life Paul would

have lived had he been free to do whatever he pleased, and to go wherever he liked! It is notorious that when a man is made a bishop his days become so crowded that it is a rare thing for him to produce his greatest books! And who knows but that if this great apostle had had more temporary freedom we might have had less permanent fruit. Sometimes the Lord permits our seclusion in order that we may do a larger work. His merciful sight has long range, and that is why our immediate circumstances are often so contradictory to our aspiration and prayer. The Lord looks beyond the temporary bondage to the ultimate freedom.

"The bud may have a bitter taste,
But sweet will be the flower."

—J. J. Jowett, D.D.

* * * *

CHRIST said that the works that He did we should do, "and greater works than these." He turns us from the miracles unto higher things which are within our reach as His disciples. He might have given to us the power to lay our fingers upon benighted eyes and give them sight, to put our hands upon crooked ankle-bones and give them strength, to speak to the sick and bring them back to health, and to summon the dead to life again. Greater works than these are ours. If you open the eyes of a man so that he sees God, if you touch his ankle-bones so that he walks with God, if you bring healing to his spirit and if he is made holy, if you shall call the dead to the life of a child of God, your greater work is done.—*Alexander McKenzie*.

* * * *

OLIVER WENDELL HOLMES was once asked why he troubled to attend a small church where the preacher was a most ordinary man with no originality as a thinker. Doctor Holmes gave this fine reply:

"I go because I have a little plant called Reverence, and I must needs water it once a week or it will die."

There are other and deeper reasons why we should go to a place of worship regularly—to confess our sins, to ask God's pardon; to praise Him for His

goodness, to encourage one another in our most holy faith. But there is also need to water the "little plant called Reverence," which soon fades and dies unless we remember it at least once a week by assembling ourselves together for God's worship.

GO where you will, in any walk in life that you will, and you find that the men who move the world are men of conviction. The commanding influence of Paul, and the great success of his work, are foreshadowed in the trait of character revealed in such testimonies as these: "Woe is me if I preach not the Gospel;" "The love of Christ constraineth me;" "But none of these things more;" "I must see Rome;" "Forgetting those things which are behind, and reaching forth to the things which are before, I press toward the mark." People must first be stirred themselves before they can stir others. It is conviction that stirs. It is a fine thing to be possessed with the spirit of loyalty that prompts a member to submit to all the wishes of God and the Church but to have the principles of the Gospel so deeply inbedded in the heart that we are constrained by love to God to embrace them with all our heart and to throw our life into the work of making them known to others gives us not only the power of consistent example, but the power to impress others also with the same conviction and to stir them to action. Men and women of conviction are needed everywhere to uphold the whole-Gospel standard and to stir others with the same conviction.—*Gospel Herald*.

THE mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections, interests to God. There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to throw off the load of dejection, to suppress every repining thought, when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief, to the quiet discharge of ordinary duties? Is there no power put forth, when a man, stripped of

his property, of the fruits of a life's labors, quells discontent and gloomy forebodings, and serenely and patiently returns to the task which Providence assigns.—*William E. Channing*.

THE function of a ladder is to enable us to ascend from a lower to a higher plane. God expects every one to be a climber. We ought to be better men and women today than we were yesterday. We ought to be better tomorrow than we are today. There are three levels of life; the physical, the intellectual and the spiritual. The man who lives on the first is but a brute. The man who simply mounts to the second is an iceberg. God's level for a man is the level of the spiritual—not the body alone, not the mind alone, but the soul born again with the life of God—with the mind illumined by the light of God and the body kept in subjection and control by the Spirit of God.—*Rev. H. F. Huse*.

HOWEVER distasteful a service may be, or however disagreeable the person to whom it must be rendered, God is back of it all, and loved that person well enough to give His Son to die for him. Dr. Guthrie was walking along the streets of Edinburgh, when he overtook a little girl carrying a child much too heavy for her. In a very gentle way Dr. Guthrie said: "My child, the baby is too heavy for you, isn't he?" With a shining face, she made quick response: "No, sir; he's my brother." It makes a difference that one for whom I must toil and wait, whose burden I must bear, was one for whom Jesus died, and thus is bound to me with the cord of divine love.—*J. Wilbur Chapman, D.D.*

THE aggressive Christian who takes a place in the front rank will probably receive some hard knocks as well as give them. It is safer and more comfortable to stay well behind the line and let others do the fighting. But the Kingdom of God will never be extended in the life of any individual or in the world without stern fighting. The equipment furnished every Christian, of sword and shield and helmet, and breastplate, very plainly implies that he is not to be a non-combatant but a belligerent, not to fight only on the defensive, but to take the offensive.—*United Presbyterian*.

International Sunday School Lessons

THE KINGDOM OF GOD

Seek ye first His kingdom and His Righteousness.—Matt. 6:33.



CHRIST adopted and transformed the Old Testament idea of Jehovah's rule into an inner and spiritual principle of His Gospel, without, however, quite detaching it from the external apocalyptic thought of His time. He adopts the Jewish idea in so far as it involves the enforcing of God's rule; and in the immediate future he anticipates such a reorganization of social conditions in the manifestation of God's reign over men and nature, as will ultimately amount to a regeneration of all things in accordance with the will of God. (Mark 9:1; 13:30; Matt. 16:28; 19:28.) But He eliminated the particularism and favoritism toward the Jews, as well as the non-moral easy optimism as to their destiny in the kingdom, which obtained in contemporary thought. The blessings of the kingdom are moral and spiritual in their nature, and the conditions of entrance into it are moral too. (Matt. 7:11; 21:31, 43; 23:27, 38; Lk. 13:29.) They are humility, hunger and thirst after righteousness, and the love of mercy, purity and peace. (Matt. 5:3-10; 18:1, 3; Matt. 20:26, 28; 25:34; 7:21; Jn. 3:3; Lk. 17:20, 21.) The king of such a Kingship. He approves Peter's confession and gracious toward all men. He governs by the inner communion of spirit with spirit and by the loving coördination of the will of His subjects with His own will.

Who is the King? (a) Generally in Mark and Luke, and sometimes in Matthew, it is called the kingdom of God. In several parables, the Father takes the place of the king, and it is the Father that gives the kingdom (Lk. 12:3). God the Father is therefore the King, and we are entitled to argue from Jesus' teaching concerning the kingdom to His idea of God. The will of God is the law of the kingdom, and the ideal of the kingdom is, therefore, the character of God.

(b) But in some passages Christ reveals the consciousness of His own Kingship. He approves Peter's confession of his Messiahship which involves

Kingship (Matt. 16:16). He speaks of a time in the immediate future when men shall see "The Son of man coming in his kingdom" (Matt. 16:28). As judge of all men, He designates Himself king (Matt. 25:34; Lk. 19:38). He accepts the title king from Pilate (Matt. 27:11, 12; Mk. 15:2; Lk. 23:3; Jn. 18:37), and claims a kingdom which is not of this world (Jn. 18:36). His disciples look to Him for the restoration of the kingdom (Acts 1:6). His kingdom, like that of God, is inner, moral and spiritual.

(c) But there can be only one moral kingdom, and only one supreme authority in the spiritual realm. The coördination of the two kingdoms must be found in their relation to the Fatherhood. The two ideas are not antithetical or even independent. They may have been separate and even opposed as Christ found them, but He used them as two points of apperception in the minds of His hearers, by which He communicated to them His one idea of God, as the Father who ruled a spiritual kingdom by love and righteousness, and ordered nature and history to fulfill His purpose of grace. Men's prayer should be that the Father's kingdom may come (Matt. 6:9, 10). They enter the kingdom by doing the Father's will (Matt. 7:21). It is their Father's good pleasure to give them the kingdom (Lk. 12:32). The Fatherhood is primary, but it carries with it authority, government, law and order, care and provision, to set up and organize a kingdom reflecting a Father's love and expressing His will.

And as Christ is the revealer and mediator of the Fatherhood, He also is the messenger and bearer of the kingdom. In His person, preaching and works, the kingdom is present to men (Matt. 4:17, 23; 12:28), and as its king He claims men's allegiance and obedience (Matt. 11:28, 29). His sonship constitutes His relation to the kingdom. As son He obeys the Father, depends upon Him, represents Him to me and is one with Him. And in virtue of this relation, He is the messenger of the kingdom and its principle, and at the same time He shares with the Father its authority and Kingship.—*International Standard Bible Encyclopedia*, Vol. II. p. 1262-3.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

September is the month for getting down to work. The hot days are past, and a new season for Humanity and for God is beginning. Let us consider some heartsome truths.

THE GLORY OF MAN

PSALM 8.



WE are not authorized to state the exact position of man among the other created beings of God. We know that we have been given a very honorable status, better and higher than the rank assigned us by the Authorized Version of the Bible. Instead of being lower than the angels, we are higher than many of them. "Thou hast made man but little lower than God."

We have nothing against the angels, but we want to enthuse man by helping him to see the glory that may be his. In the Hebrew of the Psalm the word translated angels three hundred years ago is *elohim*. This is always elsewhere used to mean God, the trinitarian God, with the plural form. Those that wrote the Septuagint felt the same modesty as the English committee of 1611; and they rendered it "angels." So we have it in Hebrews.*

It is reasonable to believe that the Hebrew is right. God did not make the earth for angels, nor did He die for them, so far as we know. Christ took upon Himself man's nature. When the mother of Zebedee's children asked Jesus for the positions on His right and left for her two sons, Jesus did not say, there are higher beings to whom these places belong; but merely, that they were reserved for God's elect.

The glory of men does not consist in his wealth or his culture or his worldly position; but in his likeness to God, in whose image he was created. Some are afraid of religion, because they do not realize wherein their glory lies. Our wisdom is to be ambitious to have the same spirit, the same will, the same occupation, blessing mankind. Our marvelous privilege carries with it a heavy responsibility.

*With the article, the meaning "God" is questioned, and we therefore find "judges," in Ex. 21:6; 22:8, 9 for *elohim*.

THE INDISPENSABLE CHRIST

JOHN 15:1-8.

THE eyes of all nations are turned to Christ. The message of the Gospel, sent by the Church, has been illustrated by the help sent to the victims of flood and famine and war from the lands of Christ. The League of Nations is the greatest outward triumph of the religion of Christ seen in all history. Christ is indispensable.

Man is like the branch of the tree, and the trunk is indispensable. Death of soul is alienation from God; and Adam found it so when he sinned. The experience of millions has proven that Christ is indispensable to life, the higher life for which man was created.

Christ is indispensable for *happiness*, yet many seek their joy in the things of the world, in the indulgence of the flesh. Christ is indispensable for the *right spirit*. The world embitters; and only the grace of God in Christ can keep us sweet, and kindly, and hopeful, amid the injustice and scorn and opposition of the powers of darkness, working through friend and foe. Christ is indispensable for true *praise*, out of the heart. That is how Paul sang in prison with his feet in the stocks. Christ is indispensable for *service*. This is the genius of the Christlife. Naturally we grow weary in well doing and resent begging and continual parasitism. So many Christians have to be fed with pap and wheeled around in a baby carriage, spiritually. "Love never faileth." Christ is indispensable for *Society*, to stand up for Prohibition and to enforce good laws, to glory in this among the law breakers. Christ is indispensable for the *nations*. Germany tried to dispense with Christ. Ed. S. Martin, in the New York *Evening Post*, months ago, wrote: "The Congress at Versailles will have to listen to the Jesus Christ mandate, whether anybody puts it in words or not." In *death* Christ is indispensable.

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The Lord knows what they need; they know only what they want. The want ease; He knows they need purity.—*Rev. George Macdonald*.

SANCTUM SANCTORUM

HEBREWS 9:1-12.

SACREDNESS is the watershed of the world. The individual life and the nation determine their destiny by their attitude toward sacredness. Germany did not hold human life sacred, nor honor; and she escaped from the fruit of her belief, in great part. America owes her exalted place because we hold sacred human life, motherhood, and honor. We have a Sanctum Sanctorum, a "Holy of Holies."

The Temple of Solomon taught sacredness in degrees. The Profanum was outside, to be trodden by any feet however unclean. The Outer Court was for all that desired to worship. The Holy Place was for those that ministered in holy things. The "Holy of Holies" could only be entered by the High Priest, once a year, only after he offered sacrifice for his own sins and the sins of his people. The Sanctum Sanctorum was not holy before it was dedicated, but it was used by Hiram as his head office, where he drew designs on his trestle board and offered his adorations to deity. Why was it sacred after its dedication?

Dedication is from the Latin *dedi*, I have given. What is given to God is sacred. Ananias gave to God and then kept it for himself. (Acts 5:4.) When we give ourselves to God, we have not any right to do our own pleasure, but God's will. The symbol of God's presence is sacred, such as the Pillar of Cloud, the Burning Bush, the Sanctum Sanctorum. Sunday is God's Day, and in it we should do His will. It is the Lord's Day and Labor's Day. The Bible is God's Book, one of the three great lights, and with reverence we should study and obey its law. The Church is the Sanctum Sanctorum of the Temple with the veil rent, open to all, through Christ.

Sacredness is the only hope of the world, against crime, Bolshevism. Sacredness of pledges will make effective the League of Nations. The Church of Christ is the hope of His Kingdom. If alienated from God the sacredness is dreaded. When reconciled through Christ, we flee to God and love the Sanctum Sanctorum. Is your heart your Sanctum Sanctorum? Then at death it will be an easy ascent to the eternal Sanctum Sanctorum.

CONSTRAIN THEM

LUKE 14:15-24.

THE world war made us accustomed to drives. The same policy should be transferred to the church work. "Constrain them to come in."

It is amazing that there should be any need to constrain any. The Gospel is an invitation to make the best possible investment of life. Yet it has always been the same. At the present time people will go to a free supper, even if it is in a church. Things are improving.

The Salvation Army goes out into the streets and highways. The Church must do this, in its own way. The members and adherents ought all to have a continual drive for church attendance and for decisions for Christ. The scholars of the Sunday School ought to go after others for their classes; the teachers, after boys or girls. A few knockers and kickers make the careless ones stampede. We must offset this anarchy. Getting busy helps ourselves, giving us exercise and incentive. Do not constrain them to come in merely to lounge, but to be alive, to be somebody. Often the Church is like a big bus going up hill. The pastor is in the shafts, and hopes the members are pushing behind; but too often finds them in the bus, having a ride, even asleep. Constrain them to come to Church as the way to Christ. Christ is the objective. If we get others to follow Christ He will keep them busy. Constrain them by precept and example. If all the church members would get after others in the right spirit, those in the highways would not be so reluctant. While we challenge them with the call to do something worth while, we may also woo them with the kindly spirit, and with promises of joy supernal. After all following Christ is a feast of soul, the abiding satisfaction of life, the foretaste of the eternal joy of fellowship divine.

* * *

The church has suffered mightily from ungracious goodness. Our witness would be more effective with the world if we could set up a high ideal of geniality. It is disgraceful to a Christian to work and act without hope. He has a right to be joyful in the presence of his Guide, even in the Valley of the Shadow. The ideal Christian in his prayers will beg for the companionship of joy.—*Congregationalist*.

OUR SERIAL

When Elijah became Mayor of New York*

By JAY BENSON
HAMILTON, D. D.

PART II—THE CONTAGION OF RIGHTNESS

CHAPTER 7.

The Castle of Mystery.



THE CASTLE" was the most prominent building in Miriam's kingdom. It had been planned as a model tenement house. It filled the whole block. It was eight stories high and was superbly built. The apartments were grouped around a hollow square in the center of the block so that all rooms had sunlight and fresh air. In the center of each side of the block a great arched gateway gave access to the central square.

Miriam and Judge White had selected "The Castle as the starting point in the redemption of The Red Light District. They visited it, completely disguised by plain and almost shabby clothing. They pretended to be seeking an apartment. The agent of the property, not recognizing either, conducted them all over the building. The tenants were discovered to be almost wholly from the vicious classes of the city. Many of them revealed at a glance their evil avocations. Others were elegantly dressed and lived in a splendor that was a startling surprise. The lower floor was occupied by saloons and other places of business that were but thinly disguised headquarters for thieves and burglars. The stolen goods were on display and for sale with no pretense of secrecy or concealment. The second floor was occupied by various clubs which were in fact, gambling hells of different grades, from the tawdry, dingy pawnshop with a rude, cheap bar, to the saloon, carpeted, furnished and decorated with a richness and beauty that was a continuous delight to its patrons and visitors. After the tour had been completed, Miriam and the Judge were seated in the agent's office on the first floor of the building. They were carefully studying the plans of the different floors, which were fully displayed in a carefully prepared set of architect's drawings. Miriam said:

"Does it make any difference to the owner what the character of the business, or the tenant is, who applies for an apartment?"

"Not in the least," replied the agent jauntily.

"Does it make any difference to the owner what the character of the business is, proper or improper, legal or illegal?" inquired the Judge blandly.

"We ask no questions. The price is fixed. The tenant pays a month's rent in advance. If the law is violated the tenant takes all the risk. We have a few plain rules of order that we enforce by special policemen. As to the rest, the owner assumes no responsibility, in fact has neither care nor interest."

"What are the conditions of the lease?" inquired the Judge.

"All apartments are leased for one month, payable in advance. If we are dissatisfied with the tenant, we decline to renew the lease, and the tenant moves," the agent, rather mockingly replied.

"I presume you will recognize my name," quietly remarked the Judge, extending his business card.

The agent sprang to his feet as if touched by an electric live wire. He seized the Judge's hand and shook it with great effusiveness, as he exclaimed:

"Why did you not make yourself known when you first came. I would not have tried to jolly you by my talk about the character of the tenants or the business. Of course you are familiar with my instructions. Nothing openly illegal or vicious is encouraged or permitted. We have to allow a good deal of latitude to tenants in this part of the city, so long as they pay their rent promptly, and do not make nuisances of themselves. 'The Castle' is no saints' retreat, as the owner must well know."

"You will find your instructions in this brief note from the new owner of the building. Please attend to the matter today," said the Judge coldly, as he and Miriam withdrew.

The agent quickly opened the envelope and found these directions:

"You are hereby required to inform all tenants that no lease will be renewed. Each apartment and room must be vacated by the first of the month. The building is to be thoroughly renovated and its whole character changed."

The Castle became a great hornet's nest rudely disturbed, immediately upon the announcement of the order to vacate all rooms and apartments. Protests, appeals, and threats, were poured upon the unfortunate agent. His only reply was:

"I am but the agent. I have here my instructions. They are plain and imperative. It will do you no good to see the owner, but you can try if you wish."

The next day after the issuing of the order to vacate, a committee of the tenants met Judge White by appointment, to plead for a renewal of their leases. They were six in number. They were leading citizens of the District and boasted great political influence. The spokesman for the committee was a politician of great prominence in the city. He strode into the Judge's office with a pompous bearing and asked for an immediate interview, in a loud and over-bearing tone.

The young man in the outer office said coolly:

"Take a chair, please, Judge White is engaged. He will be at liberty in half an hour."

"Half an hour!" exclaimed the politician with an oath; "perhaps you do not know who I am."

He gave his name with a wide sweep of his arm, as if to emphasize his importance. The young man gave him one glance and replied coolly:

"If you can't wait—perhaps you had better take—the elevator," imitating somewhat exaggeratedly the wide sweep of the arm of the political leader, then he resumed his writing.

After a dreary wait of nearly an hour, the committee was admitted to the private office of the Judge. In a tone and manner nowise tempered by the long delay, the politician stated his errand. He spoke with great vehemence:

"I presume you know we are not the ordinary Tom, Dick and Harry. We are not the hired men of some obscure boss. We are citizens of the highest standing in the District. We have some money, and a good deal of influence. We have been good tenants for several years. We pay promptly a high rent and will pay higher rent if you demand it. We desire to remain, as we have created a large and remunerative business which will be lost if we remove."

"The building is to be used for other purposes. The order to vacate will not be recalled," said the Judge quietly.

"It must be recalled!" blustered the political leader. "We have behind us too great an influence to be trifled with."

"No influence that you can bring will make the slightest difference. You will have to move by the first of the month. The order is final." The Judge was a little curt and stern.

"Move!" exclaimed the politician. "Move where? I'd like to know. We have scoured the whole District. There is not a room to be rented for love nor money. It means ruin to us. We will not submit quietly. If we are driven out it will be a sorry day for the owner." They marched out with a thundering tread, and their oaths were fierce and almost as loud as the noise from their feet.

Judge White received appeal after appeal from men prominent in political and business circles, who tried to cajole him, then threatened him, but all in vain. The last appeal was made by men of such high standing as to cause even the experienced old lawyer to listen in amazement as they repeated their earnest arguments and appeals.

He made no reply until each member of the committee of three had given his reason for the renewal of the leases. After a moment's silence he opened a drawer in his desk and taking out a large envelope, he spread before him a number of documents.

"The owner of the property," he began, "believes that to rent property for illegal purposes is to be a sharer in the crime. The rent is a dividend for complicity in the violation of the law. I have before me the result of a careful record of the evil deeds that have been committed in this block during the past month.

These are affidavits from the best detectives in the city. The record of crime is incredible. The most competent and unimpeachable evidence is in my possession. Each of you gentlemen is a communicant in a Christian Church in this city. The owner of this building believes that the solution of the criminal problem, whose disgrace has made New York a byword of shame to all decent citizens, is, "Christian Landlordism."

"It is folly to fine or imprison the petty offender for his crime, when the person who owns the property and shares the profits is allowed to go unpunished. He is in the eyes of the law, a partner in the crime. The owner of this building regards the landlord as the chief offender and the one who ought first to be dealt with. We propose to try the experiment of banishing vice and crime by permitting no criminal to occupy our premises for illegal or vicious purposes. In this effort we have a right to the support of all men, but especially of men like yourselves, who believe in law and order and progress, to be governed by the principles of religion."

The committee was so completely abashed that they immediately retired without a word.

"The Castle" was empty on the first day of the month. All doors were closed and every window was curtained. A large force of workmen of every description were as busy as bees. The first sensation occasioned by the eviction of the tenants, was intensified by their enforced removal to another section of the city. No one could secure a room in the District. The agents of the various buildings, in many of which were empty rooms, declined to rent at any price. The ordinary vicious life went on as usual, after the first few days' excitement had died out. The empty and almost silent building was at first called "Castle Mystery," but even curiosity had so little to feed upon that the very existence of the block seemed almost forgotten.

New York was startled one morning by a full-page advertisement in every daily paper. It announced the opening of a private hotel for working women. The picture of "The Castle" with drawings of the interior plans by floors was displayed, giving the size of the apartments and the price. The description of the hotel read like a fairy tale. The whole of four rooms was divided into small suites of two or three rooms. The second floor was devoted to parlors, libraries, reading rooms and offices. Large and carefully selected popular libraries, with all the magazines and daily papers were provided free for the tenants. The price for rooms was so small as to be within the means of the multitude of the humble and homeless women who were compelled to support themselves. The first floor was to be occupied by stores and a great cafe of the highest grade in food and service but the lowest in price in the city. The building was heated by steam and lit by electricity. Entrance was had at each corner by spacious doors with wide stairways and an elevator running night and day. The advertisement concluded with the announcement that the day the hotel was opened there would not be a saloon, gambling house or house of vice in the whole District. The day before the advertisement appeared every saloon keeper and proprietor of a vicious or questionable resort in the District had been notified that his lease would not be renewed and he must vacate by the first of the month.

The month following the appearance of the advertisement, was one of the most sensational in the history of the city. The reporters of the daily papers were permitted to visit the new hotel while it was being completed and furnished. They filled many columns with glowing descriptions of the lightness, cheeriness and comfortable character of the rooms. The offices established in various parts of the city to receive applications for rooms were constantly thronged. In less than one week every room was engaged by a careful selection from the multitude of applicants. Only those were accepted who could furnish the highest references as to character.

The notices to all keepers of vicious resorts to vacate their premises created the utmost consternation. Appeals and protests were without avail. Threats, although of the most virulent and incendiary character, were treated with silent contempt, but instantly reported to the police authorities. What added to the anger

and dismay of these agents of evil, was the fact that they were compelled to remove from the District. Not a place could be secured at even fabulous prices.

The first day of the month dawned upon the District for the first time in its history, emptied of the open disseminators of vice and crime. Most of the buildings were decorated with flags and bunting. Multitudes dressed in their best clothes made the day a holiday to celebrate their deliverance from the curse of open vice. No person was refused admission to the first and second floors of the great hotel. A constant stream of visitors poured through the wide-open doors at each corner. Policemen everywhere kept the vast throng moving and guarded the property from thoughtless or intentional harm.

The second day of the month the new tenants moved in. The vast building became in an hour a busy hive of delighted women, who, like bees, were flying and buzzing everywhere. The cafe upon the first floor was thrown open to patrons. By an ingenious plan of serving soups and meats in covered vessels heated by hotwater compartments, hundreds of families obtained delicacies hitherto unknown, at such prices as made it possible for the poorest to be served with less money than it would cost to cook for themselves. Coffee and tea were furnished in a similar manner. Sterilized milk, fresh eggs from the best dealers, and sweet butter from the choicest dairies, were offered in the stores along with groceries and fruits almost at cost, by a plan of coöperation open to all.

The libraries and reading rooms were so crowded that it was found necessary to issue cards for days and hours. The basement contained a fine gymnasium, a bowling alley, a dozen public baths, and a great play-room for the children. Nothing was overlooked. It seemed necessary to put at the disposal of the people the conveniences that had become the necessities of the 20th century civilization.

(TO BE CONTINUED.)

The Library Table

The Sources of the Hexateuch

BY HAROLD M. WIENER.

IT is impossible to do justice to this book without making large allowances for the extraordinary mentality of the advocates of the documentary criticism. No careful and impartial person who examines their work critically can fail to be impressed with the fact that they stand on a different plane from ordinary mortals, and that their initial assumptions exclude the methods by which in all scientific inquiries truth is sought and established. The rest of us would not dream of taking up definite attitudes on disputed points without satisfying ourselves of the soundness of what we proposed to state, but a higher critic feels himself absolved from any such duty. Indeed, he will go further, and make statements that are entirely contrary to fact on matters where there is no dispute. This must be the explanation of the paragraph on page 15:

"Specific mention should be made of Wiener and Dahse, who hold that the analysis is impossible on account of the

uncertainty of the MT (Hebrew text of the Old Testament) as compared with the LXX (Greek translations). They insist that the LXX proves the use of the divine name to be no safe criterion for the separation of the sources (which critics would generally admit). But Wiener and Dahse have not published a systematic study of the analysis, so that their views are not accessible for the present purpose."

How far is the last sentence true? "The Origin of the Pentateuch" was translated into German by Dahse, and consequently represents in large measure the views of us both. This is entirely ignored, as are, my "Essays in Pentateuchal Criticism," "Pentateuchal Studies," "Studies in Biblical Law," and all my papers in the *Bibliotheca Sacra*, and other Reviews to which Dahse refers so frequently in his writings. So, too, are all my articles in "Murray's Illustrated Bible Dictionary," and "The International Standard Bible Encyclopedia," except only the article "Pentateuch," which Brightman quotes.

If he has read the whole of that article he has had ample notice of the existence of a body of writings which would have made it impossible for any impartial seeker after truth to write the paragraph cited.

A volume of this kind ranges over too many points to be dealt with exhaustively in a critical note, and it is the less necessary to treat in detail because Brightman will find that the foundations of his positions have been utterly demolished in the writings named. His light-hearted ignorance of my work is so thoroughgoing that he apparently thinks that I have published nothing about Skinner's "Genesis" or Driver's edition or M'Neile's "Exodus" or Sellin or Steuernagel! With Skinner's reply to me and my rejoinders he is, of course, equally unacquainted. His attitude, therefore, is chiefly interesting for two reasons: On the one hand, it shows how completely writers of his type allow themselves to be dominated by a few authors and technical journals, without ever attempting to consider any other side of the case. On the other, it proves that, given a sufficiently resolute policy, even they can be made to hear some faint echo of the truth; for, though he is unacquainted with the controversy in which Skinner was the protagonist and of the part played in it by the *Bibliotheca Sacra*, he has somehow managed to discover that it is dangerous to rely any longer on Astruc's clue. He even quotes with approval a German suckling-scholar who calls dependence on this criterion the "baby-shoes" of criticism that need to be taken off. Considering the role it has played in Biblical Criticism, the position now taken by the documentary theorists is sufficiently gratifying. The truth is that they were unanimously and irretrievably wrong for a century and a half, and dare not face the consequences. Another pleasant feature is the fact that for the first time we are presented with a definition of what is meant by "scholars" and an admission that not all "scholars" are agreed.

"There are many intelligent and educated Christians—even some scholars—who do not accept the critical analysis, with its denial of the Mosaic authorship of the Pentateuch." How, then, can it be said that "all scholars agree" in the results.

"By a scholar or a critic in this book is meant one who (1) has made an expert and intensive study of the problem of the Hexateuch, being familiar both with the Hebrew

text itself and with the range of scholarly discussion on all sides of debated questions; and (2) has published his results in monographs that have been recognized by scholars in general as worthy of attention. Practically no such monographs have been recently published by scholars that do not accept the critical standpoint.

"By the expression 'all scholars agree' is meant that the scholars whose works have been consulted (except Eerdmans and his school) are as one in support of the opinion in question save perhaps for possible variations in minor matters that do not affect the significant contents of the document. Practically all the important critics since Wellhausen have been consulted. (pp. 10, f.)

The statement about the supposed non-publication of monographs on the conservative side is, of course, untrue, as is shown by the published works of Troelstra, Pope, Dahse, Orr, Moller, Griffiths, Krautlein, Kyle, and the present writer, and the "International Standard Bible Encyclopedia," and "Murray's Illustrated Bible Dictionary." But the paragraphs quoted represent a great advance on the haughty attitude adopted by the higher critic ten years ago.

I take one or two other instances of the way in which even in small details Brightman has been answered by anticipation in the studies he ignores. On page 210 we are told that "only three items of Deuteronomy unnamed by JE are found in P." He will find four more on page 202 f. of "Pentateuchal Studies." Or again let him compare what he has written about J and E with the portions of the same volume that deal with Genesis and the *Bibliotheca Sacra* for January, 1915. Or let him take the result of which he is most confident, the dating of P "shortly before Ezra, that is, about 500. This result of the Graf-Wellhausen school is accepted by all critics today." (p. 211.)

Then let him study the arguments on pages 118-133 of the "Origin of the Pentateuch," looking up the references and examining each point *seriatim*, to see if he can meet it. And when he finds, as he inevitably must, that he himself cannot answer these points, let him remember that for many years now they have been pressed on the attention of the leading higher critics of all the principal countries, and always, with the same result—that no answer could be produced. If he will honestly and earnestly undertake these tasks, the outcome of his volume will certainly be the more intensive scientific and religious study of the Hexateuch that he desiderates.—*Bibliotheca Sacra*.

Editor's What Not

Hun Plot Against the Bible



THE Gunpowder Plot, 1604 A. D., is the nearest approach to the Hun Plot Against the Bible. The conspirators planned to blow up the Houses of Parliament by gunpowder and destroy king, lords and commons by one blow. An anonymous letter led to the discovery of the Plot and various conspirators were executed. Since 1605 all places connected with the Houses of Lords and Commons, where explosives could be stowed away, are annually searched at the opening of Parliament.

Great as the disaster would have been if the Gunpowder Plot had succeeded, the Hun Plot would be the World's Greatest Disaster, if it were to succeed. The undermining of human confidence, faith, and trust, in the Divine Book would be an irretrievable crime, and involve incalculable and indescribable suffering and sin. Strange to say, those, who are now most active, persistent and boastful of speedy success, are men of culture, wisdom, learning and piety. They are professors of love and devotion for the Book they seek to destroy. They have assumed, for the most part, a pledge of maintenance and defence for the protection and support of the Holy Scriptures, as solemn and sacred as is possible in human words. Its violation is perjury, one of the most abhorrent and detested of crimes.

We propose to begin a systematic and complete uncovering of this Plot, show its origin, reveal its active propagandists, and suggest the purpose and possible results of the whole campaign. Prof. Green in the Introduction to the *Unity of the Book of Genesis*, says: "The prominence accorded to German scholars is due to the fact that they have been the chief laborers in the field. The various partition hypotheses, after Astruc's conjecture, as he termed it, had pointed out the way, have been originated and elaborated by German scholars. And if they have failed to put them upon a solid basis, it is from no lack of learning, ingenuity, or perseverance, but from the inherent weakness of the cause."

Prof. Orr in the Preface to the *Problem of the Old Testament*, says: "If throughout, a seemingly disproportionate space is given to German writers, this is simply due to the fact that at least nine-tenths of the 'Higher Critics' theories now in vogue had their origin and elaboration in Germany, and in Britain and America are largely of the nature of importations."

Dr. George P. Mains, Publishing Agent of the Methodist Book Concern, issued a book entitled, *Christianity and the New Age*. In it, page 91, he pays one of the most flattering eulogies we have seen to German Scholarship: "For the entire invaluable process of emancipating the Bible from the fables of tradition, from unscientific dogma, from mystical and meaningless allegory, and from the domination of priestly authority, we are more indebted to the German than to any other single nation. The German mind is plodding and thorough to the last degree. It does not know the mood of surrendering a subject until the last question which may inhere in the subject itself has been answered. A review of critics from Semler to Wellhausen puts before us an illustrious procession of the very giants in German scholarship. The measure of unremitting toil, of exhaustive investigation, which this army of scholars has given to Biblical problems, is something vast, well-nigh beyond imagination. It is safe to say that no subject of scientific interest to mankind has received more competent attention, more searching investigation, or more patient study than that which has been given to Biblical problems by German scholarship. It is due to say that for unbiased study of Biblical questions, for their examination in the pure white light of rational thought, the German University has afforded exceptional opportunity to its scholars. Under state management, this university has been the one center inviting free investigation of all subjects of thought with immunity from priestly censorship and from the fear of ecclesiastical ostracism."

The Sources of the Hexateuch, written by Prof. Edgar Sheffield Brightman, Professor of Ethics and Religion in the Wesleyan University, Middletown, Conn., is published by the Methodist Book Concern. The Introduction, page 13, gives a brief outline of the History of the Criticism of the *Hexateuch*.

"Ilgen (Jena University, Germany), 1798, was the first to separate P and E, the names 'Jehovah' and 'Elohim,' that led him to distinguish two main documents in the Pentateuch (the first, or Elohist, our P and E; the second, or Jahvistic, our J); but he did not question the Mosaic authorship.

"Astruc, physician to Louis XIV, in 1753 discovered variations in the use of in the Elohist source.

"Vater, (German theologian and philologist), 1802, abandoning the documentary theory in favor of a 'fragmentary hypothesis,' raised doubts regarding the Mosaic authorship.

"De Witte, (Berlin), 1809, established the date of the publication of Deuteronomy as 621 on the basis of 2 Kings: 22-23, and regarded the Pentateuch as a development. His view is still accepted.

"Stahelin, (German), 1830, offered the 'supplementary hypothesis,' which made his 'Elohist' (P), the oldest material, and viewed J and E as later supplementations thereto.

"Hupfeld, (Halle, Germany), 1853, held that J, E, and P, are independent sources, and that J in particular did not show P. This view is still held.

"Graf, (German Author), 1866, showed that P was postexilic. This discovery was epoch-making.

"Kuenen (University of Leyden, Germany), accepted Graf's ideas, and carried them further.

"Wellhausen, 1876, built still further on the same foundation, and created a systematic interpretation of Israelitic history and religion on the basis of the analysis of the Hexateuch into J, E, D, and P. Since Wellhausen, no essentially new contribution has been made. Wellhausen's historical and religious interpretations have been subjected to vigorous attack, but with few exceptions, scholars agree that he was usually right in his analysis and in his dating of the documents." (Gottingen, Germany.)

This list is scant and quite incomplete. It makes no mention of Eichhorn, the father of them all. Astruc's Conjecture was a sickly, unpromising sprout, until the Hun, Eichhorn, adopted it. Under his care, "the sprout became a tree." Today, thanks to the Foresters of the Hun Universities, the tree has grown and become strong. It has rivaled Daniel's Dream Tree, if the boasters are to be believed. Its height reaches unto heaven, and the sight thereof to the end of all the earth. Higher Criticism, the name given to the sprout of Eichhorn, is today the synonym of Modern Scholarship, "All Scholars are agreed."

Dr. Duffs' *History of Old Testament Criticism*, contains sixteen choice engraved portraits of the shining lights of the Critical Cult: Spinoza, (Dutch), Cheyne and Colenso, (English), Bacon, (American), and Astruc, (French), are the only ones not German. These represent the Universities of Gottingen, Basel, Berlin, Giessen, Halle, Leyden, Jena, Marburg. It appears that the seat of this Great Conspiracy was in various German Universities. We are now prepared to estimate at its true value, Dr. George P. Mains' flattering eulogy of the German University: "It is due to say that for unbiased study of Biblical questions, for their examination in the pure white light of rational thought, the German University has afforded exceptional opportunity to its scholars. Under state management, this University has been the one center inviting free investigation of all subjects of thought with immunity from priestly censorship and from the fear of ecclesiastical ostracism."

* * * * *

Many are the pains of life, and the struggle with wickedness is hard; its course is marked with sorrow and tears. But assuredly its deep impress upon the human soul is the indispensable background against which shall be set hereafter the eternal joys of heaven.—*John Fiske*.

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I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

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The Assistant Mail Clerk's Confidential Monthly Letter Home

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Reading, August 2, 1919.

MY DEAR BOB:

Those friends I referred to in my last letter as gracious evaders hardly appreciate that they precipitate an unfortunate crisis, but right here is where the subscriber and the boss, and I catch it! The subscriber gets peeved because he receives a bill for the numbers he accepted and perhaps hoped to hold without cost or price; the boss must stand the cost of entry of charge and the postage, and I then must write the person who owes to remind him of his "oversight," and unless he remits at once I must make a ledger entry, and then send him statements, which are as annoying to him as they are to us. Even the postal statements cost postage. My, what a large amount of money must be wasted in all the states for postage so unnecessarily spent!

Here is one that always strikes me funny! A man's subscription expires and he gets a bill for \$1.50 for renewal. He seems to feel the amount is so small that it can make no difference to any one whether he pays this \$1.50 now or later! I admit that there is perhaps not a publisher who couldn't stand carrying an account of \$1.50 on his books for a year, and perhaps even longer! But it seems never to occur to this friend that there may be 999 other subscribers who owe the same amount and that if each one of these 1,000 subscribers sent in his subscription the publisher would be the recipient of a total of \$1,500.00! Now what the CHAMPION publisher would, or would not do, were he to find 1,000 letters lying on his desk some fine morning, each containing \$1.50 to pay for a subscription due—and perhaps overdue—from 1,000 subscribers who really have no good excuse to offer why they do not send in their subscriptions is—oh, well, what's the use to say what effect it would have on the publisher for it wont happen!

I just completed the task of making out just about 1,000 bills for subscriptions due.

It takes a lot of work to make out these 1,000 bills; but it means a lot more to enclose these 1,000 bills in the proper 1,000 CHAMPIONS before mailing to these 1,000 subscribers who owe \$1.50 each—believe me.

Now I know that you, with your bringing up, would imagine that surely the majority of these subscribers will promptly remit their \$1.50 they owe! You may be shocked if I'll venture to make a bet with you—for a nice red apple—that we are lucky if 100 of these delinquent subscribers will send in their \$1.50 each! Of course I wouldn't put such a clause in a sermon that such a report might circulate, but I know you'll keep it to yourself!

Take it from me, Bob, the publishing business isn't all we heard it cracked up to be! You never know how long you may be able to count on a subscriber, or what he'll do to you while you have him! But also, how much good he'll do to you that he'll never write you about! The days are not all gloomy! We get some of the nicest letters one can imagine! I saw several such letters this last week—they are full of encouragement, tell you how much good they get from reading the CHAMPION—go into minute details. Such letters are what give a man grace and grit to hold on! Here is one from a good friend from Oregon who winds up by saying: "Here is a journey with 'no uncertain sound,' when it comes to the testimony of the Gospel, and it is the testimony and their faith by which the saints are to prevail in the latter days," etc. And then he encloses a check for \$3.00—\$1.50 for his renewal, and \$1.50 for a year's subscription to a friend of his in the east. That man knows a good thing when he sees it! After all it is such letters offering such substantial proof of appreciation that make publishing such a magazine worth while.

More in my next.

Yours sincerely,

PAUL.

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